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The Herald of the Star



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FEBRUARY, 1918

This Month's Special Features:

War, Industry and Unrest.

By E. J. Smith

The Duties and Responsibilities of Citizenship.

By Sir Arthur Chapman

Russia, 1911—1918.

By Princess Galitzine

The Case for India.

By Annie Besant

In the Starlight, *by Lady Emily Lutyens*

Poem: The Eternal Pity, *by E. A. W.*

Schools of To-morrow—II.,

by Josephine Ransom

Blind Citizens, *by Arthur Burgess*

Paracelsus, *by L.*

The White Cross. An Appeal,

by Maria Montessori

Poem: The Abbé Sicard, *by G. R. G.*

Books We Should Read.

International Bulletin.

For the Children.

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The Order of the Star in the East

The Herald of the Star is the official organ of the Order of the Star in the East, and is obtainable through the Officers of the Order in the various countries of the world. A list of these Officers is given on page three of the cover of this magazine.

The Order of the Star in the East is an organisation which has arisen out of the rapidly growing expectation of the near coming of a great spiritual Teacher, which is visible in many parts of the world to-day. In all the great faiths at the present time, and in practically every race, there are people who are looking for such a Teacher; and this hope is being expressed quite naturally, in each case, in the terms appropriate to the religion and the locality in which it has sprung up.

It is the object of the Order of the Star in the East, so far as is possible, to gather up and unify this common expectation, wherever and in whatever form it may exist, and to link it into a single great movement of preparation for the Great One whom the age awaits.

The Objects of the Order are embodied in the following Declaration of Principles, acceptance of which is all that is necessary for membership:

- (1) We believe that a Great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.
- (2) We shall try, therefore, to keep Him in our mind always, and to do in His name and, therefore, to the best of our ability, all the work which comes to us in our daily occupation.
- (3) As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming.
- (4) We shall seek to make Devotion, Steadfastness, and Gentleness prominent characteristics of our daily life.
- (5) We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we try to do for Him and in His name.
- (6) We regard it as our special duty to try to recognise and reverence greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

The Order was founded at Benares, India, on January 11th, 1911, and has since both grown and spread rapidly. Its membership now numbers many thousands in all parts of the world, and includes men and women of all the great Faiths and of nearly every nationality.

Information about its life and work may be obtained from any of its Officers, and applications for membership should be sent to an Officer of the country to which the applicant belongs. Each member receives, on joining, a certificate of membership, leaflet, and card. The Badge of the Order is a silver five-pointed Star.

The Herald of the Star

VOL. VII. No. 2.

February, 1918

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand.

This Magazine may be obtained through any of the Officers of the Order of the Star in the East. Great Britain, 6d. ; America, 15 cents ;

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PEACE be to the North and South, to the East and West;
Peace be to all above and all below.
Peace, all-embracing, all-pervading Peace.
The Peace of quiet lakes, and hills, and woods;
The Peace of summer eves and moonlit nights;
The Peace of ocean calms and starry skies;
The Peace of faithful and contented hearts;
The Peace and blessings of the Holy Ones,
Flow into me and out from me to all,
Peace be from me to all, from each to all,
In all three worlds dwelling,
Peace! Peace! Peace!
Nay, let there be no more of me and mine;
Let me but live a centre in the Peace;
Lose, whelm, forget, and merge myself in Peace—
Peace, all-embracing, all-pervading Peace,
Peace to all beings, everlasting Peace.

—From America.



IN THE STARLIGHT

By LADY EMILY LUTYENS

It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order is at all responsible for them. But the writer feels she is more useful to her readers in expressing freely her own thoughts and feelings than if she were to confine herself to bare chronicles of events and to conventional ethical expressions.

A GREAT reform, pregnant with possibilities for the future, has been assured during the past week by the safe passage of the Reform Bill through the House of Lords, giving votes to 6,000,000 women. At the same moment the Congress of the United States of America has also passed an amendment granting the franchise to women, which, if endorsed by the Senate, is likely to become universal throughout all the States. Not only does this double event mark the peaceful conclusion of a long and arduous fight, but it ensures the political co-operation of women in the settling of all those great problems of reconstruction which will present themselves when the war is over. Furthermore, it establishes one of the great principles which must mark that new world, which is the equality of men and women, and it may therefore be said to be the first fruits of this terrible war, and a happy augury for the year which has just dawned, for there can be no doubt that every step taken in every country towards the practical realisation of the great principles of freedom and democracy for which this war is being fought bring us all nearer to the day of peace. As Mrs. Besant so truly expresses it in her fine presidential speech to the Indian Con-

gress, which we print in this issue of the HERALD:

For the true object of this war is to prove the evil of, and to destroy, autocracy and the enslavement of one nation by another, and to place on sure foundations the God-given right to self-rule and self-development of every nation, and the similar right of the individual, of the smaller self, so far as is consistent with the welfare of the larger self of the nation. . . . The new civilisation of righteousness and justice, and therefore of brotherhood, of ordered liberty, of peace, of happiness, cannot be built up until the elements are removed which have brought the old civilisation crashing about our ears.

There is no doubt that with the opening of 1918 a new spirit is dawning upon the world and that the longing of all hearts for a "people's peace" seems nearer accomplishment. Let us try to recognise the important part that Russia is playing in this connection, clearing our minds from the prejudices fostered by the reactionary Press, who fear revolution a great deal more than they fear militarism. Russia, unarmed, discrowned, torn by famine and discord, is yet showing to the world how great is the moral force of an ideal. Russia, by her peaceful propaganda, is doing more to undermine the German armies than she could accomplish with her guns; Russia, with her open proclamation of the principles of "no annexations and self-determination for all

peoples," and her immediate practice of those principles, has done more to unmask the cynical selfishness of Imperialist ambitions than any diplomacy could reveal. Russia has the courage to stand unflinchingly for the principles she professes, armed only with the might of moral force, and already that force has wrought more than all her armies. So let us, Brothers of the Star in all lands, send our strong thoughts of love and trust to Russia in this hour of her martyrdom.

In the meanwhile the war follows its dreadful course, with its ever-increasing roll of dead and maimed, and the appalling spectre of famine looms already over the war-stricken nations.

We take the following statement from the *Cambridge Magazine* of December 29 :

BELGIUM

The *Gazette de Hollande*, in publishing a report made last spring by an American, Mr. Pate, on the condition of affairs in Belgium, says : "The people were living almost entirely on the ration given by the Commission for Relief in Belgium, and were in so weak and emaciated a condition that they had no power to resist even such illnesses as influenza. At Mons, a town of 30,000, the number of deaths recorded for the first quarter of 1917 was double that for 1916. The progress of tuberculosis in the populous and industrial parts of Belgium during the last few months has taken an alarming turn. Among more recent developments in Southern Belgium is the arrival of the French refugees . . . who make an additional demand on the already lacking native foodstuffs."

POLAND

Regarding Poland, *Politiken* says : "The hour has arrived that may prove fatal for this country and her despairing people . . . The question now is whether the country will succumb to famine, whether it will become a dead desert quite automatically and irretrievably lost. Famine is ravaging everywhere, and the people have therefore lost all power of resistance against epidemics. . . . Typhus and dysentery are raging everywhere. . . . The Polish people is now a people of human shadows—irretrievably lost everywhere where diseases attack. But even amidst the unlimited poverty and want there is one thing that stands out. I am thinking of the dying off of the children. . . . The children who do not get any food run about the streets searching for something edible, or gather in great flocks outside the barracks, in the hope that something may be left over for them from the canteens. In the streets of Warsaw and Lodz one sees children lying asleep in the middle of the footpaths; one sees them search the dustbins like starved dogs. . . . The want has been

so great that mothers have kept their children's dead bodies at home a whole week, concealing their death to the authorities in order to let the living during that short time have the benefit of the bread cards of the dead. And mothers have deserted their homes because they could no longer endure to see the sufferings of their dying children. . . . And where is help to come from? Where is active sympathy to be sought?"

FINLAND

We learn from the *Nation* (New York Independent) : "The very latest news from Finland announces that already deaths from starvation have occurred there, and that the food situation looks hopeless. A large amount of grain was recently bought up in America and a sum paid in advance, but now the American Government has refused to allow its shipment. The Finns still hope that negotiations may prove successful, otherwise the deaths of thousands may be expected. During the war the people have suffered terribly from the scarcity of food, and this year the frosts have destroyed crops to the extent that they are now two-thirds below normal. The cattle have been killed to feed the Russian Army, and the people in the northern part of Finland have lived all summer on bark bread and fish. In a couple of weeks the lakes will be frozen, which means an end to the fish supply."

Politiken observes : "It is now becoming clear that if the war continues the fate impending on Finland must overtake the whole world. Cold, hunger, darkness, and misery will drag civilisation back to the Middle Ages."

LUXEMBOURG

The *Freie Zeitung* reports : "Tuberculosis is making rapid strides, 'hunger-typhoid' has made its appearance, and the death-rate, especially of children and those without means, is enormous. Everything is lacking, or is of an exorbitant price. . . ."

GREECE

The *Journal des Débats*, writing of Greece, says : "Among the difficulties which the Greek Government has at present to face, undoubtedly the most serious is the food problem. As time goes on the situation becomes more and more grave and almost desperate. Athens and the Piræus, as well as most of the provincial cities, have long since ceased to have enough to eat; in certain places, such as Samos, there are even reports of death by starvation. . . . Foodstuffs, such as rice, sugar, cereals, and dried vegetables, have almost entirely disappeared from the market."

The responsibility for this state of affairs is placed upon the Allies, as they requisitioned the Greek merchant fleet.

SERBIA

The *Journal de Genève* also blames the Allies for boasting of restoring the ancient glory of Serbia, and meanwhile leaving the inhabitants to starve. "But will there be any Serbians left to benefit thereby if nothing is done meanwhile to rescue this unhappy people, which is

dying of hunger and misery, to say nothing of the ravages of war?"

ROUMANIA

The *Neue Zürcher Zeitung* says the Roumanian Government is in sore need of peace. "The country has reached the limit of exhaustion. . . . Its economic, and especially its sanitary, condition is worse than could even be imagined."

TURKEY

Midhat Bey, in an interview with a correspondent of the *Daily News* in Geneva, stated: "The population of Constantinople in the main is starving, ill-clad, and to a large extent homeless. Clothing is unobtainable, and the poor go about or loll listlessly in their rags. Food of any nutritive value is unobtainable except by the Young Turk millionaires, who, partly by corruption and partly by the manufacture of munitions, have made enormous fortunes out of the war."

Is it any wonder that women desire to have their share in the building of a new world, if they are to be spared a repetition of the ghastly misery which men, in their unaided ignorance, have brought upon this fair earth?

* * * *

We have to record, with deepest regret, the death of Lieut. H. Whyte, who was killed at Jerusalem on December 23, just after being recommended for the Military Cross. A devoted Theosophist and Brother of the Star, his loss to us seems irreparable, but he has entered into Peace. A great and ever-growing company of the members of our Order are passing to the larger life, there to continue—under happier circumstances, let us hope—their work of preparation for the Coming of the World Teacher. May His blessing be with them wherever they go.

* * * *

Many of our readers will be interested in the following notice, another "sign of the times":

INTERNATIONAL CHRISTIAN MEETING

In this time of deep and universal heart-searching many people are becoming increasingly convinced that neither arms nor politics can save civilisation from the risk of destruction, but that only Christ can bring healing to the world.

In England a Council was formed in July, 1917, of persons who, though holding different views with regard to the prosecution of the war, are yet united in their desire to bring about a meeting of Christian people from all lands. The Council includes members of various denomina-

tions, amongst whom are the Bishop of Peterborough, the Bishop of Southwark, Lord Parmoor, the Dean of St. Paul's, the Master of the Temple, the Warden of Keble College (Oxford), Dr. Estlin Carpenter, Mrs. Creighton, Rev. M. P. Davison, Canon Gamble, Dr. A. E. Garvie, Rev. R. C. Gillie, Dr. Horton, Mr. George Lansbury, Dr. Scott Lidgett, Mr. Francis Meynell, Rev. Thomas Phillips, and Mrs. Philip Snowden.

This Council defined its objects in a resolution passed at its first meeting, as follows:—

"This movement exists to promote an International Christian meeting of men and women from warring and neutral nations to wait upon God in order:

1. To find their unity in Christ and witness to it before the whole world.
2. To seek to create in themselves and in all Christian people the temper which shall ensure that the coming peace may be a true peace grounded in the love of God.
3. To discover what changes of mind are essential for an enduring peace, and whether such changes, which many believe can only be achieved by decisive military action, may not now be within our reach by some method open to faith; and, if so,
4. To consider what way that method can be brought into use."

There have been indications that in other countries, both belligerent and neutral, similar ideas are beginning to prevail. Information has reached England of a desire for a gathering of this kind felt among American Christians, and in Holland; there are also indications of the same spirit in Germany. Moreover, Archbishop Söderblom, of Sweden, acting with the Bishops of Norway and Denmark, invited representatives from belligerent and neutral nations to a meeting on December 14, the nature of which was defined in the invitation as follows:

"On this occasion there should, of course, be no discussion of the causes of the war, nor of the political conditions of peace. The task of the conference should be, without prejudice to national loyalty, that of taking up these complicated questions that have arisen concerning international Christian fellowship. Above all we would by prayer and mutual understanding strengthen the conviction of unity among all believers in Christ, weighing the duty of the Church to resist the passions of war and promote that temper which makes for justice and goodwill in the intercourse of nations."

Shortness of time and other difficulties made it impossible that this meeting could have the representative character aimed at, but it marks an important step in the direction of Christian unity, and is a preparation for a future gathering.

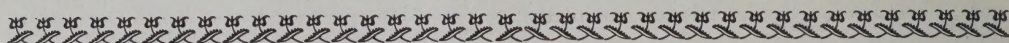
We must not assume too much from these various indications. It is easy to suppose the differences to be less than they are, but the conviction of the British Council is that the time has come for an effort to bring Christians to-

gether in belligerent and neutral countries in order that in fellowship they may realise their unity in Christ. Such a gathering would be an important factor in reshaping the world after the war—not, indeed, by laying down lines of political development—but by helping to create the temper in which alone we can secure an abiding peace. The British Council, therefore, seeks the co-operation of men and women in all Churches who believe in the leadership of Jesus Christ in all human affairs. To those who have this faith it would not be only the standing by while politicians try and fail and try again. They will want in some resolute and definite way to learn the mind of Christ and to be guided by His Holy Will. From this hope has arisen

the movement for an International Christian Meeting

All who are in sympathy are asked to send their names as Associates of the Council to the Hon. Secretary (Miss Marian E. Ellis), 77, Avenue Chambers, Vernon Place, Southampton Row, W.C. 1, from whom further copies of this leaflet can be obtained.

NOTE.—Since the above was written telegrams have been received from the meeting called by the Scandinavian Bishops at Upsala which indicate that a further meeting is in contemplation on April 14, "a non-political Church Conference for testifying spiritual Christian fellowship," the invitation to which will include members of the Roman and Greek Churches.



THE ETERNAL PITY

I.

THERE lay a soul in darkest grief;
 Alone, alone, it lay.
 And none might yield that soul relief,
 For none there was who knew the spell
 To make that stricken sufferer well,
 And turn its night to day.

Yet the Eternal Pity brooded o'er it,
 With patient eyes divine—
 Brooded and mourn'd: "Alas! this child of Mine,
 Is there no hand, no helper to restore it?"
 But still that soul in anguish lay before It;
 And still a world unheeding
 Looked idly on its bleeding;
 Or, if it turn'd to help, turn'd all in vain.
 It had no skill, nor knew for so deep pain
 The sovran anodyne.
 And still that soul lay there,
 In utter, dark despair—
 Sobbing in deep despair.

II.

And some came by who look'd with gaze austere,
 And sigh'd and shook the head.
 "Only its own sin could have brought it here.
 This pain was earn'd!" they said.
 And that was true. For others come and pause,
 And of that tortur'd soul they ask the cause.
 And when they heard, they fled.

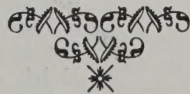
But still the Eternal Pity, throned in heaven,
 Yearn'd o'er that soul in pain,
 And cried : " Is, then, My mercy all in vain?
 Long since, this erring soul have I forgiven,
 And all its sin by fiery pangs is shriven.
 Yet need I, for My pardon, one to bear it,
 To speak in human pity to this soul,
 That in its mortal anguish it may hear it,
 And once again be whole.
 A human hand, a human voice, I need
 To bring My balm to human hearts that bleed."
 Yet was there none to bear
 That message of good cheer.
 For each one, as he pass'd, deep in his heart
 To heaven gave praise
 That he was not as it; and stood apart,
 And, thankful, went his ways.
 And still that soul lay there,
 In utter, dark despair—
 Sobbing in deep despair.

III.

At last came one who with a brother's eye
 Saw but a brother's pain.
 He ask'd not of the cause, but hasten'd nigh,
 And softly whisper'd : " Brother, it is I.
 Now may thy woe have end,
 For thou hast found a friend."
 And tenderly he rais'd him up again.

Then the Eternal Pity, throned in glory,
 Look'd down and smiled : " Behold, My act complete !
 All had I done, yet could not end the story
 Till Man had closed the tale with service sweet.
 Men claim My right of justice, in their blindness;
 Yet, claiming that, reckon little of My kindness.
 Better it were, by far, that men should love,
 And leave all judgment to the Powers above.
 Unaided I can judge; but without Man
 I cannot wholly bless.
 The crown of love, in heaven's Eternal Plan,
 Is human pitifulness.

E. A. W.



WAR, INDUSTRY & UNREST

By E. J. SMITH

Our readers will be glad to learn that the Chairman of the Bradford Board of Health has promised us other articles from his pen.

THE GREAT BEYOND

THE war is making a new heaven and a new earth. A new heaven because "the boys" are going there; those twentieth century heroes who, in fighting and dying for honour and justice and truth—whose lofty peaks are still far, far out of sight—are rolling the great world nearer to God. Those poignantly impressive armies of our own flesh and blood are investing "that bourn from which no traveller returns" with a new and abiding reality, as they forfeit youth, prospects, and life to lay broad and deep the indestructible foundations upon which the children of the future are to rear a nobler race. Those stalwart sons we love, but now revere, are bringing heaven nearer to earth and drawing earth nearer to heaven, as they bridge the gulf, prepare our welcome, and stretch out the hands we long with all our hearts once more to grasp. The work of those brave men, of hallowed memory, goes on without a break, for having made the supreme sacrifice here, they go to serve us there, and illumine that undiscovered country with inexpressible fascination and irresistible charm.

They are robbing death of its sting, turning our minds from the blackness of the night to the joy of the morning, and as we try to prove ourselves worthier of them and undertake the tasks they left unfinished we know that "All's well, and the lights are burning brightly."

For God is God, and right is right,
And truth the day must win;
To doubt would be disloyalty,
To falter would be sin.

WHAT OF THE MORROW?

The war is making a new earth because we stand in the presence of a reconstruction that may be directed but cannot be stayed.

The old order, and the things for which it stands, are passing, and, whether we will or no, the new is rapidly working out the destiny of nations and fashioning results which must prove of stupendous import, not only to our children's children, but to those who must come long, long after them. The momentous and urgent question we are called upon to decide is whether we are going to ignore the mighty call of duty, and passively permit ourselves and our descendants to be enslaved by blind forces, or respond to the imperious obligation and be up and doing, that an otherwise irreparable disaster may be converted into an ordered and redeeming vehicle of blessing.

Such a supreme opportunity for weal or for woe has never occurred before, and, if it can only be purchased at such a staggering price, we pray it may never come again. That intensely saddening fact, however, only emphasises the sacred character of the task and the tremendous responsibility for every high-minded and intelligent man and woman, not only thinking—far too many are content with that negative contribution—but acting, here and now, according to the measure of the opportunity they have the power to create, and bringing to bear upon it every jot of ability, devotion, and enthusiasm of which, at their best, they are capable.

If we have the loyalty and courage to act—and it would not only be cowardice but treachery to refuse—we shall do well to discriminate between the things that elevate and purify and the glamour of those superficialities we have far too long been accustomed to value. Neither must the grave problems involved be approached through the circumscribing channels of class interest or party prejudice; conscience and judgment alone must be the determining factors, while the fatalistic attitude of assuming that

departures of a drastic and unprecedented character are unthinkable, because unusual, must be thrown to the winds, for from the very beginning the war has been demonstrating the feasibility of innumerable changes which, before it, were universally regarded as impossible. Why, indeed, should the unanswerable needs of peace and life not be as irresistible as the exactions of war and death? Let those who, for strictly selfish reasons, would have us revert to the worst features of the immediate past answer.

THE CURSE OF SELFISHNESS

It is unfortunately all too true that the modern discovery of the endless ways in which men can make money, and by so doing not only revel in corroding pleasures, but, irrespective of fitness, be pitchforked into positions of influence and power, has put a heavy premium on demoralising greed and created a sordid environment in which men who grovel loom larger than those who soar; but the bad old topsy-turvy days must be left behind, for—

New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast of truth.

The terrible calamity that has overtaken the world is a wonderful revealer of the folly of looking down, and in the golden days that are coming men will turn their eyes to the hills and realise that we have not come into the world to work, but to live a richer and fuller life; and that, absolutely indispensable as work undoubtedly is, the measure of its justification rests strictly and alone, not upon the wealth it is capable of putting into the hands of a few men, but upon the degree in which it conforms to that God-ordained end. Will anyone venture to say that the present industrial system conforms even remotely to such a standard? When stripped of its plausible veneer, it rests upon the callous foundation of buying in the cheapest market and selling in the dearest, and is still closely allied in spirit, if not in form, to the inhuman policy of every man for himself and the devil take

the hindmost. There are, one is thankful to testify, many honourable exceptions, or the callousness of the system would long since have broken its own back! But it is no exaggeration to say that, generally speaking, neither masters nor men go out of their way to help each other, and that in far too many instances employers—acting on one of the fundamental canons of their faith—pay as little and demand as much as circumstances will permit. The same selfish short-sightedness is gripping like an epidemic an ever-increasing proportion of the employed, who respond by restricting output, cribbing time, and alternating between negative and positive forms of needless irritation and annoyance. Industry is in constant danger of falling between the two stools of these mutually destructive forces, and carrying with it the well-being of society. Indeed, the palpably dishonest, and obviously degrading, policy of continually exercising one's wits in order to "get at" each other is sowing bitterness and revenge that neither Free Trade, Tariff Reform, nor bounty-fed industries will ultimately be able to surmount, and proves conclusively that the time for drastic and far-reaching reconstruction has come—a fact which must either be frankly faced and grappled with, or our future will be ruined.

THE ONLY WAY

How is this British Juggernaut to which we are allowing ourselves to be blindly sacrificed to be subjugated? First, by clearly recognising that if a better way is to rise, Phoenix-like, out of the ashes of war, we shall have to transfer our minds from the making of money to the making of men, which alone can justify our existence. For that great purpose we need, as architects of the future, seers of visions and dreamers of dreams; but it will not be easy to persuade the nation to listen to men of lofty ideals and uplifting purpose. We have been in the habit of reserving our prizes for the captains of industry, who have consequently been amassing inordinate wealth, while those who have led onward and upward with

unflinching steps have passed on un-honoured and unsung. In the absence of good reasons for such a mean standard of values, we have been ready to justify our conduct by plausible excuses; but when these have been penetrated, it is impossible to deny that our thoughts have been focussed upon, and our energies directed to, those interests "where wealth accumulates and men decay."

The cumulative experience of the ages, which proves that life spent in selfish acquisition yields nothing more satisfying than pleasures that wane as men march towards the setting sun, has been deliberately and systematically ignored; while the aggregate testimony of time, demonstrating that life devoted to pouring the "milk of human kindness" into starved and troubled hearts, fills the days with fragrant memories that multiply as, with quiet confidence and implicit trust, men approach the "crossing of the bar," has failed to impress our selfish dispositions. To the extent to which character is purified and ennobled, we shall turn from getting to giving, and realising that men and the system under which they live act and react on each other, we shall avail ourselves of every opportunity of depriving the system of its temptations to selfishness and personal aggrandisement, that these well-defined tendencies may no longer petrify man's better nature and retard the progress of the race.

THE EXAMPLE TO FOLLOW

Strange as it may seem, we shall in that endeavour be walking in the footsteps of the arch exponents of individualism and the competitive system, for it is indeed significant that these great apostles of commercial strife are already marching towards co-operation in order to release business life from the cruel shackles of excess. This has taken the form of bank amalgamations, industrial combines, the regulation of prices, the exclusion of the middleman and kindred devices to eliminate overlapping, reduce needless expenditure, cut down extravagance and increase profits. At the same time the workers in separate branches and individual trades have been

forming and extending unions which in their turn have embraced local industries and ultimately become national in character. Why cannot these two great armies become one, by carrying a step further this mighty and universally recognised principle of co-operation, and throwing the golden bridge of union across the threatening and clearly defined chasm of opposing forces? Capital believes in it, though its actions are more eloquent and convincing than its words; labour has long since adopted it. Both are indispensable to every business. Why not make them partners in the concern, and let them share the profits that neither can make without the help of the other? Both testify to the tremendous advantages that have been and are accruing from their respective amalgamations; both realise that antagonism has brought them to the verge of disaster. Industrial peace means national as well as individual prosperity; industrial strife spells economic ruin to both, and in the presence of the greatest financial burden the world has ever known the continuance of such risks is madness. If ever there was a time in the nation's history when a long pull, a strong pull, and a pull altogether was absolutely indispensable, that time is surely now; and those who ignore or underestimate the tremendous forces that must be united in order to achieve that result incur a responsibility which no patriot would willingly share.

CO-OPERATION OR ANTAGONISM, WHICH?

Destroy war, and men will give up thinking in terms of blood and iron; transform industrialism until the well-being of each promotes the good of all, and it will bring blessings of peace, contentment, and prosperity, such as neither employers nor employed can extract from a system that under present circumstances deprives life of those attributes of mind and heart which alone make it worth living. Masters and men who are drawing together will accomplish more work and better in eight hours than those who are pulling in opposite directions can in ten. Thought brought to bear and money spent in mak-

ing the daily round and the common task less monotonous and more attractive is remuneratively invested, for human nature in all sorts and conditions of men is much alike all the world over. The trust of an employer begets the confidence of those who work for him, willingness to make reasonable concessions promotes readiness to give, and the spirit of mutual helpfulness replaces the strategy of destructive warfare with reciprocal respect. Co-operation that stops short of profit-sharing is robbed of the incentive that induces capital to take risks; and it is somewhat remarkable that the controllers of industry have not yet appreciated the fact that the profits which induce them to invest their money would be no less effective in inducing the workers to invest their labour, and to do it in the same thorough-going fashion. That would increase the returns sufficiently to meet the new concession, particularly as experience proved that success and profit were in proportion to the intelligence, skill, and energy expended. That is the high road to national and industrial prosperity, for concerns run on such lines would be able to compete successfully both at home and abroad with those conducted on the present disintegrating methods, which if not arrested threaten to lead us to do for ourselves what the enemy is making superhuman efforts to do for us.

Our doubts are traitors, and make us lose
The good we oft might win by fearing to attempt.

Soap, cocoa, jam, gas, and other successful concerns have been far-seeing enough to attempt something more or less on these lines, and their prosperity is beyond question. Why do others hesitate in the face of the grave alternatives? Can any sane man or woman deny that the terribly ominous unrest at present running through the labour world is full of ugly possibilities and actually jeopardises that victory which the noblest heroes this country has ever produced have laid down their lives to win, and which if lost would overthrow and commandeer both capital and labour and postpone indefinitely the dawn of that new day for which our gallant sons have died?

THE ENEMY AT THE GATE

Nay, it must now be common knowledge that this "war to end war" is no longer a question of naval and military forces. Our wonderful men, whose resolution, spirit, and optimism put those at home to shame, can be trusted implicitly to see that gruesome business through. The skeleton in the cupboard is internal friction and bad blood, the Nemesis of greed amongst those who, if they would but compare their own lot of peace and safety with that of their defenders in the trenches, whose lives hang in the balance every minute of every one of the twenty-four hours of every day, would be better men. In the meantime, consciously or unconsciously, they constitute Germany's greatest ally, and the one upon which she relies to bring her victory—the enemy within the gate. Whoever is responsible for that "handwriting on the wall"—which he who runs may read—be they statesmen, speculators, agitators, employers, or employed, to whatever class they belong, whatever name they bear, or however laudable the purpose they seek to serve, are traitors to their country and their God, for they imperil every form of social, political, and industrial reconstruction, and pull down every uplifting possibility the future has in store for us. If they had their way their action would result in substituting for such meagre and hard-won reforms as our fathers bought at enormous sacrifice to themselves, and considerable advantage to us, whatever the callous hatred and studied revenge of the enemy thought fit to impose.

THE MEANING OF PRUSSIAN VICTORY

The character of the alternative may be estimated in the light of the Belgian atrocities, the slaughter of the crews of our merchantmen, and the internment camp barbarities. Indeed, to thus take deliberate advantage of the nation's necessity is to gamble with the lives of our own flesh and blood, to ignore the heart-breaking loss and suffering of our noble sons, and the prodigal outpouring of the nation's wealth, to trample Britain's future underfoot, and to write "Icha-

bod " over the world's prospects. Nay, it is to stab in the back those who stand between us and disaster, to prostitute heroism for blood money, and to ruthlessly enslave the unborn at the very time when it is in our power to bequeath to them a larger liberty. It is the betrayal of a sacred cause, hallowed by the supreme sacrifice made on our behalf by hundreds of thousands of brave men who are dearer to us than life itself; it is a colossal crime, an offence so heinous that punishment is incapable of purging it. Further, every fresh outburst adds thousands more to that noble army of martyrs, for it heartens the enemy, increases his morale, and multiplies his strength, convincing him that we are breaking up, and that consequently all he has to do is to hang on, and the victory he cannot win, either on land or sea, in the air above or the water beneath, will be won for him by the avaricious disposition and craven hearts of his enemies.

The opportunities for plunder provided by the war have let loose the grossest forms of cold, callous, and calculating selfishness, which stalks the land naked and unashamed, and the worst men in every walk of life are extracting from the nation's extremity every ounce of flesh their cruel ingenuity can wring. The shortsightedness of their greed is appalling, killing without knowing it the goose that lays the golden eggs. While their heartlessness is unfathomable, sacrificing the State and everyone in it, indeed, there are no boundaries beyond which they are not prepared to go; all may sink, fathers, brothers, and sons, if only they can swim.

THIS ONE THING I DO

It is absolutely incredible that even the most selfish men have not sufficient everyday common sense to realise the imperative necessity for the nation to stand

shoulder to shoulder under the standard of high purpose which was unfurled when we entered the war until an unqualified victory has been achieved. In the meantime it is both prudent and necessary that we should anticipate the future and carefully consider how its tremendous problems are to be solved, *when the time for action comes*, but that can never override the supreme duty of putting and keeping first things first. Until we have vanquished our foes we do not even know that we shall be permitted to determine the grave issues that await solution at home, or whether these will be determined for us by the victorious enemy abroad; but whatever may be in store for us we need not lose our heads or follow Nero's example of fiddling while Rome burns; our irrevocable duty is to deliberately adopt and tenaciously adhere to the motto, "*This one thing I do.*" Every thoughtful man and earnest woman should regard it as an intensely practical indication of patriotism to do everything that lies in his or her power to counteract the misguided, however well-meaning, efforts of those whose words and actions tend to create division, disloyalty, and danger at this crucial moment, not only in our own history, but also in that of the world. "When the boys come home," those six million soldiers or more, who have lived cheerfully and optimistically through the indescribable horrors of war, and left us to grumble without cause, they will be the determining factors in the great political, social, and industrial revolution that must follow. And we pray that the magnificent spirit of the trenches and the battleships—where rich and poor, learned and illiterate, employer and employed, have fought side by side—may prove to be the gracious "open sesame" to the mighty tasks of reconstruction and new life which their suffering and sacrifice have made possible.



THE DUTIES AND RESPONSIBILITIES OF CITIZENSHIP

By SIR ARTHUR CHAPMAN

Sir Arthur Chapman is fully qualified to explain to us the duties and powers of Local Authorities, having occupied the position of Chairman of the Surrey Education Committee for five years from 1903, and since that date he has filled the office of Chairman of the County Council. Under his able guidance the Surrey County Council has become one of the most progressive local authorities in England.

THE influences of the war for good or for evil upon our national life are many and complex. There is scarcely any greater danger at the present moment than the power it possesses of diverting the minds of the great majority of men and women from taking an intelligent interest in, and making a close examination of, the silent revolution that is being brought about by Acts of Parliament, Government Regulations, or altered social conditions.

The Reform Bill, which will almost immediately be put upon the Statute Book, is going to give the vote to two million men and six million women who have never possessed it before; the effect of this measure is bound to be of a momentous character for good or for evil upon the welfare and happiness of the millions who inhabit the United Kingdom; whether the consequences which will flow from it are eventually good or bad will however depend not only upon the way in which the eight millions who are to be enfranchised and others exercise their privileges as voters, but also to a very large extent upon the attitude of the country as a whole towards the ideals of what is commonly called citizenship. There never was a time, consequently, when it was more important than it is at present that men and women of all classes should endeavour to understand what is meant by citizenship, or, in other

words, the responsibility of the individual towards the State, or the duties that each individual owes to the community to which he or she belongs.

We are being called upon to pass through a great ordeal. This ordeal has enabled many of us to realise, as we should scarcely have done otherwise, how much we had to be thankful for in times of peace, and to appreciate the privileges we have hitherto enjoyed as compared with those who lived in what are sometimes called "the good old times," owing to the many improvements that have been brought about in recent years, as exemplified in a more enlightened public conscience, greater acknowledgment of the needs of education, less drunkenness, less crime, less poverty, proper care of lunatics, old age pensions, higher wages, and many other things. It has, however, at the same time, unless I am much mistaken, opened our eyes as nothing else could have done to a realisation of how much remains in our national life of which we have reason to be ashamed, and of how much we still have to accomplish in a thousand ways, such as the promotion of temperance, better housing of the working classes, a fairer distribution of wealth, better education of the youth of the country, the care of mothers and infants, and the introduction of a higher standard of morals in every department of life, if we are to succeed, as I am hopeful that we may, in making England after the war a better,

cleaner, purer, and happier place to live in than it has ever been before.

The great majority of men and women are, I am afraid, still inclined to say "What have these things got to do with us? How can we possibly help them? It is the State that is responsible." That is an attitude of mind which is pernicious, not only to those who adopt it, but to the whole Community to which they belong. It is the bounden duty, and in the highest interest of each one of us, that we should, by our example or otherwise, try to eradicate it from our midst. The reasons which should compel us to take this action are obvious, and have only to be stated to be understood.

The State consists of individuals; therefore the success or failure of the State must ultimately depend upon the moral and intellectual qualities, upon the character and conduct of those who compose it. The State, after all, is just what we choose to make it. We can, none of us, escape responsibility in the matter by pleading ignorance, because we make the State good or bad as we are good or bad ourselves.

We may, I think, claim that the English people are, as a rule, kind-hearted and just by nature, and that, speaking generally, they are always willing to take into consideration any proposal that may be made for the common good; but they may be divided into certain classes: those who know hardly anything or care about anything except their own business or their own pleasure; those who know what ought to be done, but are selfish and apathetic; those who seem to think that for some inscrutable reason God intended that they alone should enjoy the good things of this world; and, lastly, the unselfish, who are prepared to devote their thoughts and their lives to the service of the Community to which they belong. None of these classes, except the last, appear to realise what are the rights of the State and what are the rights of the individual—in other words, the true meaning of citizenship—and it is therefore essential that we should, each one of us, do our utmost to bring about amongst all classes a better understanding than exists at pre-

sent of what those rights are. It is impossible to believe that many of those who have hitherto failed to do their duty towards the State will not be prevailed upon to alter their line of conduct if they once realise how imperative it is in their own interests, as well as in the interests of others, that they should do so.

Every English boy and girl is born to a great inheritance, the inheritance of being a member of the greatest Empire on God's earth. As such they have certain rights: the right to claim that they shall have the freest chance of saving their own souls, of making in the deepest and widest sense the best of themselves, physically, mentally, and spiritually, and the right of equality of consideration. With the exception of these the individual can claim no right which does not spring from the demands of social well-being.

The rights of the State are of a different kind. It is the duty of the State to make laws and regulations for the welfare of the Community, to treat all citizens with equal consideration, to dispense justice and to give protection to life and property; but it has the right to demand from the individual in return for these benefits implicit obedience, and, if it sees fit, sacrifices from individuals or particular sections of the Community in the interests of the whole. If we consider for a moment that we are all of us interdependent one upon another, and that interdependence is the law of human life, we shall see that it is only when the State possesses these rights that society can be held together, and that the Community can ever hope to be free and independent. If once it is realised that the individual owes everything to the State, the security of his life and property, his power to earn money and enjoy the fruit of his labour, the right to make the best that he can of the faculties that God has given him, it will be easy enough to understand that in return for these rights the individual incurs certain social obligations from which he cannot and should not be allowed to escape.

The following are some of the obligations which will be recognised by everyone as due in return for benefits received: the obligation to see that only men of the

highest character, possessing wisdom and experience, are chosen to direct the affairs of the State, whether in Parliament or local councils, in order that the State may dispense justice properly, may be fair and straight in its dealings with other States, and that the business of the Community shall be conducted in a spirit of absolute honesty; the obligation not to live only in his own individual or family life without any consideration for the needs of his fellow-men; the obligation to do nothing in his private life that shall be a stumbling-block to those amongst whom he lives; the obligation to carry out his duties to others, whether they be those of employers to workers, of workers to employers, of parent to child, or of child to parent; and, lastly, the obligation of social service, that is, the being willing to give of his or her best to the service of the State. It is only by making full use of the rights and privileges of citizenship that an individual can carry out these obligations.

To be a citizen in a democratic country such as England is to possess civil rights, and in most cases political ones also; but the mere possession of these rights does not make a man or a woman a citizen; it merely enables them to become one. It must never be forgotten that rights are not rewards or ends in themselves; they are advantages, opportunities, instruments, and men and women become citizens in truth and substance only when they make use of these opportunities. The real value of the rights must depend upon the use to which they are put. The right to vote, for instance, is a right of immense value if it is properly used; it enables a person who possesses it to have a share in choosing the people who are to direct those affairs in which as a member of the State he or she is deeply and vitally interested; they may be those with which Parliament has to deal or those with which county councils, district councils, town councils, or even parish councils are concerned. If the individual does not use this right he is not only neglecting a most sacred duty, but he is committing a crime against society, for he is not using the power that has been

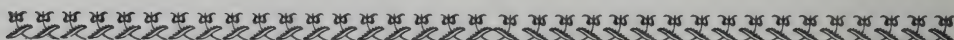
given him to direct the affairs of the State; if he uses it carelessly or without knowledge, or merely for his own selfish interests, he is abusing his rights of citizenship. The same applies to the right that a man or woman possesses, or at any rate should possess, of making the fullest use of the power that God has given them. This right is of no value whatever unless it is properly used; on the other hand, if proper use is made of it, there is scarcely any limit to what it may not be able to achieve; *e.g.*, the power to enjoy all the things of this world that are worth enjoying, the privilege to be allowed to influence one's fellow-creatures, the respect and love of those amongst whom one lives, the satisfaction of knowing that one has at any rate endeavoured to do one's duty, and the ability to understand what is meant by such phrases as patriotism or duty to one's country.

We are all rather apt to forget that as a nation we enjoy privileges which are denied to the inhabitants of many other countries: a constitution which safeguards our liberties, a Parliament, one house of which will now be elected on a broad Democratic basis, and so represent the wishes of the people with regard to the making of new laws or the alteration of old ones; a system of local government which is superior to that in any other part of the world, a system which is the keystone of our liberties, as it enables us to manage our own affairs by giving us the right of electing representatives whose duty it is to carry out the laws made by Parliament in our own districts. These are great privileges which if they are only properly used are capable of conferring untold blessings upon the whole Community; they cannot, however, be used properly without knowledge or without a considerable amount of self-sacrifice on the part of the individual; we cannot all of us be members of Parliament, nor can we all of us even be eligible to vote for them, but we can at any rate take the trouble to try to understand the arguments for or against any proposed legislation, and each in our own way influence public opinion in

what we believe to be the right direction. We cannot, again, each of us become members of local councils, but we can and ought in our own interests to make ourselves acquainted with the powers entrusted to those local councils, so that we may do our utmost to see that those powers are put into force and properly used. We owe a great debt of gratitude to the men and women who are willing to devote their leisure and abilities to the service of their fellow-creatures by serving on local councils, but I am afraid that the great majority of people in all classes of society are still inclined to stand aside and take no active part in the public work of the country. The responsibility for this state of things is, of course, very much greater in the case of those who possess wealth

or have leisure, but I am sanguine enough to hope that before many years are over, if we improve our system of education and ameliorate the conditions of the working classes, it will be considered a disgrace for any man or woman not to take a really active and intelligent part in the public life of the country.

I propose upon another occasion to deal in greater detail with the question of local government, and if possible to explain some of the powers possessed by local authorities in dealing with questions such as the education or health of the Community, in order that the readers of the *Herald of the Star* may at any rate know what can and should be done through their representatives to improve the conditions under which we live.



MY CREED

Be cheerful!
 For you can never know
 How 'twill heal another's woe.
 Be joyous!
 For the sound of happy mirth
 Oft means a paradise on earth.

Be kind!
 For gracious words and generous deeds
 Are better far than any creeds.
 Be merciful!
 For you can never tell
 Why the tempted slipped—and fell.

Be thankful!
 For the joys, the sorrows and the pain,
 The blessed sunshine and the rain.
 Be holy!
 For the earnest prayers we say
 Are step stones on the upward way.

Be glad!
 For the enfranchised that we love;
 Angels beckoning us to realms above.
 Be patient!
 For life is fleeting as a breath.
 The guerdon is—what men call death.

F. M. RANKIN

RUSSIA, 1911—1918

By BARBARA POUSHKINE

Princess Galitzine is the National Representative of the Order of the Star in the East for Russia. The extreme interest at the present time of this peep at Russia, dated Petrograd, December, 1917, makes us take our report from its place in our "Bulletin" and publish it as an article.

THE following is the first official Report that the National Representative for Russia has been able to send since the founding of the Order in Russia, in September, 1911. The first news of the Order were brought to Petrograd (then St. Petersburg) by Miss Nina de Gernet, who had been appointed National Representative of the Head for Russia. She has done the earliest pioneer work, visiting several Lodges and spreading the news of the Coming amid Theosophists. A group of them joined the Order at once, and were reinforced by fifteen to twenty members of the Order returning from the Genoa Congress, wearing already the Silver Star. One of them, a Star brother of three weeks' standing, as soon as he got to Russia turned, in an unaccountable way, at once into a bitter foe, left the T.S. and the Order, and published a pamphlet against both movements which had a wide circulation and influenced considerably the mind of the public, although at the same time it brought many an earnest member into the T.S. and the Order. Thus, from very first the Order was confronted by hostility and was put on its guard. It could not be legalised, as the St. Synod, the highest clerical authority of the time, would not have allowed it, as a heterodox movement; on the other hand, the Order, being so closely connected with the T.S., had to be exceedingly careful in its dealings, so as not to bring trouble on the T.S., at which the police authorities were looking very askance. So that we could not have regular meetings and had to rest content with informal "at homes" at the house of the

present National Representative, who lived then at Tsarskoe Selo, where a strict watch was kept on all the inhabitants, it being the residence of the ex-Imperial family. But this house was situated within a few yards of the precincts of the town, and being outside the ken of the local authorities, they did not bother about the people living in it and their ways, so that we could meet from time to time for a quiet talk. When, at the end of 1912, the Balkan War broke out, Miss de Gernet, proposing to go as a Sister of Mercy to Serbia, resigned her post, and the present National Representative was nominated in her place, these "at homes" went on during 1913 and 1914 till the European War began. No one was ever too busy or too tired for the thirty minutes' travel in the train from Petrograd, the walk from the station in the frost, and then . . . in the cosy little drawing-room a bit of reading, a few thoughts exchanged, and music in His Name. At times it was so reverently still and hushed in the room that it seemed that His blessing was really resting on the small group of pioneers gathered in the tiny cottage at the edge of the snow-laden field, silently dreaming of the day of His Coming and praying to be worthy to serve Him. Then the walk back to the station all together in the cold, starry night, with hearts strong and vivified, with faith and love burning anew.

Any outer activity was, of course, out of the question, and all our energy was pent up, stored, so to say, and accumulated for the day when active work on the physical plane would become possible. In the meantime our chief concern was to prepare ourselves inwardly for our work, to grow devoted, steadfast, and gentle,

and to work intensely on the mental plane, training ourselves to keep Him in our minds always, ever to carry the thought of Him and His Coming in our aura, so that it might contact those who could, perhaps unconsciously to themselves, respond to it. In Petrograd small groups met sometimes in two different parts of the town; groups were also formed in Moscow, Kieff, Kalonga, and Rostoff.

In February, 1914, the National Representative was asked by an acquaintance of hers, a prominent political man, to give at his house privately an address on some ethical or religious subject. I chose the subject of the Coming and spoke on it before an audience of some fifty persons—political men, writers, musicians (Scriabin among them), and clergymen. The lecture was followed by a hot discussion, which lasted till late into the night. Opinions were divided; some people sympathised with the idea, but the more energetic speakers sprang up in arms against it, and Mme. Ounkovsky and I had to face a regular assault. One of the priests, considered very liberal-minded, and who has been on that account out of favour with the Government, declared that the teaching of the Order was distinctly anti-Christian, as it spoke of love, while Christ had said that He had brought not peace, but a sword. At any rate, the audience was deeply stirred one way or another, and not one of them but was shaken out of his sleepy indifference. The result of this evening was a book, *Dark Powers*, by a well-known orthodox writer on religious subjects, Mr. Ladyjensky, who was present that evening, when he attacked very violently the T.S. and the Order. Being much read in Russia, he very kindly undertook the trouble to spread all over the country the message we could not propagate ourselves.

In 1914, just before the war, the atmosphere was so strained that we intuitively felt that extra caution was needed, and we decided to put an end to the private "At Homes" at the little out-of-the-way country house. We decided to break up into small groups of five, which would meet at the respective members' houses. But somehow this plan did not

work out, and the winter season 1914-1915 was practically a dead one as to physical plane work. But our energy was centred on individual mental work. We decided to leave the thought of the Lord's Coming: (1) In every means of conveyance we used—hansoms, trams, railway-carriages and the like; (2) in every public building we visited—schools, churches, offices, etc.; (3) with every letter we were writing; (4) with every person we were shaking hands with. I think this plan was more or less carried out by many members.

This standstill on the physical plane proved to be the death of the seed preceding its rebirth. At the end of 1915 I moved my home to Petrograd, where the first shadow of a Russian headquarters of the Order substantiated itself in the shape of a tiny study, exclusively dedicated to the work of the Star, and where every day at noon meditations were held. Members began to come in the evening once a week, first in small numbers, then more and more. The "At Homes" were resumed; we read and discussed our literature. Here we decided to begin publishing books, and in the spring printed two editions of *At the Feet of the Master*, a cheap one and a more expensive pocket edition, which was got up entirely by Star members, translation and the printing being done by members themselves, and the binding of blue hand-made linen with a star embroidered in silver, being prepared in Mme. Pogossky's establishment of peasant industries. And one evening the idea dawned upon us that it was time to begin our propaganda—to give concert-meditations. We chose carefully a series of lantern-slides representing, first, beautiful views, nature in all its forms; then mystic pictures; then pictures of the life of Christ, the Shepherds, the Wise Men from the East, several pictures from the HERALD, and so on. Each picture was accompanied by suitable music, rising gradually in devotional intensity. During the rehearsals the artists—all Star members—trained themselves to keep in mind the idea of His Coming, and to send it out in beautiful sounds. The other Star members present in the room did the same. We tried by a

collective effort to fill the hall with loving thoughts of Him and to reach the minds of the public through music and beauty. We gave with success two such concerts in a club for working-girls and to refugee children, and were to give a third one to criminal children on the day when the revolution broke out and freedom came . . . freedom to speak of Him, to tell people that He stands at the door waiting to come in and bless the world with His presence.

The first thing that was done in the name of the Star was to feed the soldiers who poured into Petrograd in tens of thousands. Because of the unexpectedness of the event nothing was organised as to their housing and food. On the second day of the revolution we arranged a tea-room for soldiers, and they kept coming in tired, hungry, cold, resting for a few minutes from the wild excitement of the streets, and perhaps feeling unconsciously the hushed calm of the Star-room next door. About eight hundred men came daily, and it was pathetic to see how these big, strong men, armed to the teeth, with guns lashed over their shoulders, obeyed without a word of protest a frail boy of twelve, who ranged them in a file on the staircase and made them wait their turn, as the small room could contain only twenty men. Silently and gravely they took their tea; no jeering, no laughing; a simple politeness and a hearty "Thank you, mother," on leaving; to which they got the invariable reply: "If you want to thank me truly, do not shed any blood."

And so a new era began for the Order of the Star in the East in Russia.

Now, what is the work we have done and the lessons we have learned in those five and a half silent, quiet years?

The chief work we have done was to accumulate energy. We have gathered inner force; we have concentrated it and now it tells, as will be seen later on. We have had time to think things over, to gather ourselves up for the leap, so to say, and we deemed ourselves more fortunate in this than our sister countries, who have had to step out at once into the world with their message—a world much less

prepared to lend an ear to it than it is now. Through quiet mental work we prepared the ground for further work.

Then we have learnt the lesson of *steadfastness*, for, I am happy to say, our members did not flag in their enthusiasm, however discouraging the outer circumstances were. We have learned thoroughly that "to stand still and to wait is also to serve." The quieter we were, the dearer grew the Star to us, and we just kept watch in the night round the fire in the forest, shielding it from view and at the same time not allowing it to burn low. And we took it as a great honour that we were entrusted with such a difficult mission—to shield and guard the Star in Russia. I cannot speak too highly of my dear brothers and sisters of the Star, who developed such prudence and self-control, such wise and clear understanding of their duty in these difficult circumstances, such true love for the idea, the Order and the Theosophical Society.

And gladly thankful were our hearts when, on March 11, 1917, the ship of the Star was safely run into port without damage for herself, nor for the Theosophical Society, nor for the crew.

Yes, blessed, blessed were those years of silence!

II.

A new era began for the Order of the Star in the East in Russia at the hour when, twelve days after the Revolution broke out, on the 10/23rd March, 1917, five of us—Mme. Ounkovsky, Mme. Evdokimoff, Mr. Erassi, Mr. Tsyphine, and I—stood on a clear, frosty morning at the door of the new "Revolutionary" Prefect of Petrograd in a long queue of about a hundred people, awaiting our turn to be let in. No privileges now, no sending in of cards, which a few days earlier had opened at once every door. So we stood in the sparkling snow, in the bitter cold, with supremely warm and happy hearts, holding in our hands a paper in which we informed the Prefect that there existed in Russia the Order of the Star in the East, which proclaimed the Coming of a Great World-Teacher, and claimed recognition and freedom to spread the in-

effable news. When we were let in, before entering the offices we just stood still together in a corner of the staircase for a silent moment. The gentleman who received us read very attentively our rules, and said: "It is of good augury for Russia that the very first society which asks to be registered in free Russia is such a one as yours." It was exactly noon on the 10/23rd March, 1917. After further explanations and a little friendly talk, we left the room, and in our overflowing joy, with barbaric impulsiveness we just kissed each other *à la ronde* in the passage. I dare say the people going to and fro thought it a little strange, but . . . revolution is revolution, and queerer things than this have happened in those mad days.

On the next day we held our first official meeting—a regular meeting and no mistake (stiff rows of chairs, a special table and seat for the National Representative, and minutes, and all the uncomfortable paraphernalia of a formal affair). But I am ashamed to say that at the third time we despicably lapsed back into the former chats with people sitting on the floor—anywhere, for want of space; but now we chatted of lectures, propaganda, books, pamphlets, etc. All these plans were speedily put into practice. We published at once our rules, three pamphlets, and gave three lectures—one in Moscow and two in Petrograd.

Our lecture in Moscow, under the title, "Building a New Heaven and a New Earth"—the first public lecture given in Russia—was a peculiar one. Two or three days before, a book was issued by a very orthodox writer, containing a violent attack against the Order. It evidently prejudiced some clerical minds, as some people said, while buying their tickets, that this lecture could not be missed, as it was necessary to voice a protest against the Order. The house was full, and many people well known in Moscow were present—writers, dabblers in occultism, anthroposophists, representatives of a very orthodox circle of thought, and others. When the lecturer uttered the words, "Some people will call the Coming Teacher Imam Mahdi, others the

Bodhisattva, others again the Christ, or——" "The Antichrist!" suddenly thundered a voice from the public, and a tumult arose. Some cried shame on the lecturer and the Christians who listened to such words, others on the interrupter; but as the lecturer stood unmoved and absolutely self-possessed on the platform, the noise speedily subsided, and the lecture went on amid breathless attention. When the last word died a moment of hushed silence, and then the unexpected arrived. A gentleman stood up and excitedly shouted: "Comrades, the question is so vital that we must choose a chairman from our midst and discuss it at once." The public rushed to the platform, and pros and contras were shouted by excited voices. All this noise was so evidently initiated by a group of intolerant people in order to discredit the lecture that as soon as we could get a hearing we very firmly declined to discuss so sacred a matter in an atmosphere of violent excitement, and invited all who were really interested to come next day and talk the matter over with the National Representative. Nevertheless the noise went on. Some people called us antichrists for daring to spread such an idea, and cowards for declining to discuss the matter at once. Others, again, thanked us warmly for our policy, declaring themselves so deeply moved by our message that they wanted to take it away in their hearts and ponder over it in silence. Anyhow, we held firm and did not allow any discussion, leaving the platform when the tumult had subsided a little; but it lasted a full hour. While looking from the platform on the several hundred upturned faces, some excited, some disappointed, some deeply moved, I thought of hungry sheep clamouring for food.

This incident made us wonder if we had not begun our public activity too early, when the feverish passions after the Revolution had not yet cooled down. Still, we decided to make another venture at Petrograd—the heart of the Revolution—to test the attitude there. The lecture was given in one of the best halls, and fell on the evening of the full moon of May. It proved a great success. The hall was

beautifully decorated with a profusion of flowers; our Star musicians, Mme. Ounkovsky, Mme. Lvoff, and Mr. Lessman, gave us of their best. It was as if the tall white lilies lighted up the hall with their sweet purity, and, what with the beauty of our message, the whole evening was like a tender dream of His alighted in this spot of the earth. The public was deeply impressed. Without losing time, we arranged three evenings for inquirers and another lecture, "Brotherhood and Love—the Watchword of the Coming Age," with the same success.

During the next two months we had sixty-one lectures in a summer resort in the immediate neighbourhood of Petrograd, given by a Star brother, a quite young officer, in the park under an oak tree on the shore of a lake. Several hundred people attended every time.

We had also several lectures in provincial towns and villages, amongst them one in a very, very small place lost in the steppes. It was given in a theatre, and, as kerosene was scarce, one single little lamp lighted the hall. As the local Council of Soldiers' and Workers' Deputies had intimated their wish to attend the lecture and begged us to wait till their own meeting was over, the lecture began an hour later than due, the solitary little lamp went out, and the lecturer found herself delivering her lecture to an audience sitting in absolute darkness, herself lighted by a single candle vacillating in the draught. Nevertheless the people were moved and touched, and asked for more lectures on the subject.

For the autumn campaign in Petrograd we have planned a series of five lectures:

1. The Evolution of the Spirit and the Coming of World-Teachers.
2. The Larger Consciousness and the Coming Race.
3. Soon is the Saviour Coming.
4. Shall we know Him?
5. Ideals of the Future.

And two detached lectures on the Coming which were given from October till December.

Besides these big lectures we have had a series of smaller ones in different institu-

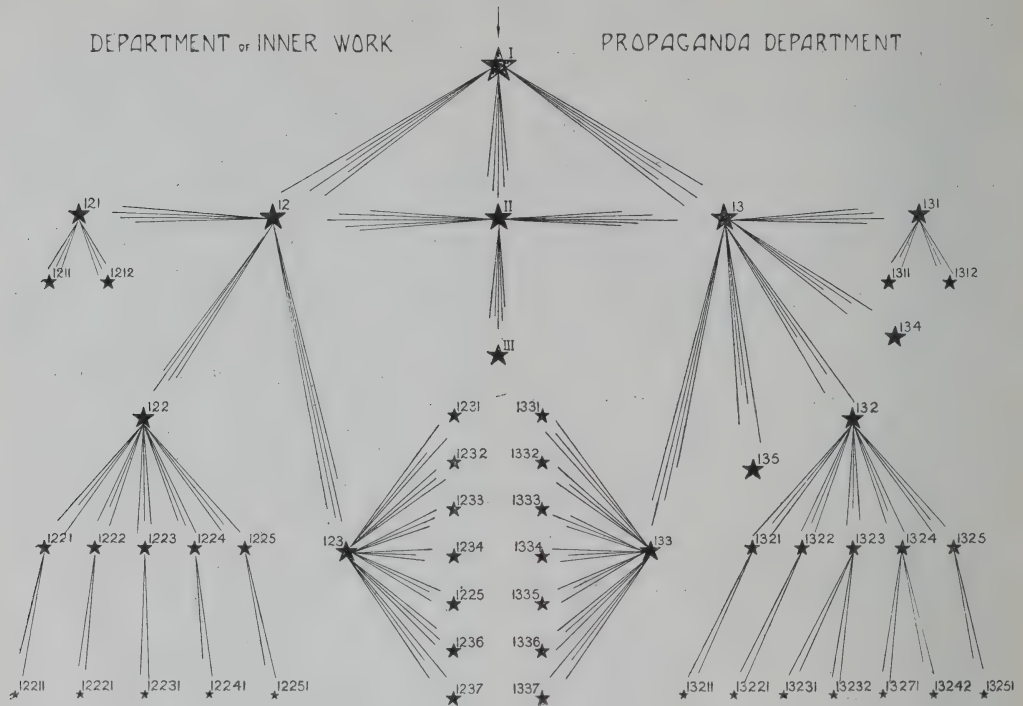
tions, private houses, etc. Every Sunday we have meetings for inquirers at headquarters. They are always well attended. From January till May, 1918, we propose to arrange so that every evening the message of His coming shall be proclaimed in some part of Petrograd to some audience, great or small. It won't be very difficult, as even now three, four, and sometimes five evenings are thus occupied. We are yet a small group in Petrograd, and times are terribly strained. People were afraid to go out, especially in the evening on the most troubled days, on which some of our lectures fell. But even when the attendance was small we did not desist. The events are so tragic, and people are losing their heads, but we think that just because the night is black, we must, as often as possible, as insistently as possible, proclaim the approach of the glorious day of His Coming; and people listen to us; the hearts are so weary, so desolate, so full of despair, that they drink in the words of hope, of *faith* in a beautiful future. We dare not be silent, however difficult the circumstances, and the Order gleams really like a bright star on our troubled skies. May the Lord bless our work and give us wisdom and inspiration to guide it aright.

Our publishing business is quickly expanding. We have printed four editions of *At the Feet of the Master*, some ten pamphlets, and Mr. Wodehouse's *A World Expectant*. For 1918 we are planning some more pamphlets, Mr. Irving Cooper's *The Great Awakening*, a magazine for members and another one for the public, *The Ideals of the Future*, on the lines of the HERALD OF THE STAR. Our literature is selling very well indeed.* In January we will open a reading-room for the public. A children's club for street children is started, and functions already several weeks.

For our members we have classes, studying *At the Feet of the Master*, Mr. Jinarajadasa's books, our rules, and all sorts of questions connected with the Coming. Once a week we have devotional

* Star members are selling our literature in trains and at street corners. We are also printing post-cards and calendars with the star and the words: "Soon is the Saviour coming."

THE HERALD OF THE STAR



DEPARTMENT OF INNER WORK

PROPAGANDA DEPARTMENT

I. National Representative

II. Head of the Department of Inner Work

III. Organizing Secretary

I. Head of Propaganda Department

III. Herald Committee

121. Council of Inner Department

131. Council of Propaganda Department

122. Literary Commission 123. Lecture Commission

132. Literary Commission 133. Lecture Commission

122. Secretary of organizing groups

132. Secretary of organizing groups

1221. Group for providing Star members with literature 1222. Housekeeping 1223. Mental propaganda

1321. Publishing group 1322. Not organized

1222. Organization of meetings 1223. Not organized

1322. Lectures 1323. Propaganda by things 1324. Not organized

123. Secretary of initiative groups

133. Secretary of initiative groups

1231. Convention group 1232. Not organized

1331. Star colony 1332. Star text-book

1232. Reading-room 1233. Not organized

1332. Children's club 1333. Not organized

1233. Group of mental work 1234. Not organized

1333. Propaganda 1334. Not organized

1234. Not organized

1334. Not organized

Workers

134. Private Secretary 135. Private Secretary

Workers

meetings, and meditations are held at noon.

One of our members, Dr. Timofeevsky, has laid out a plan of the organisation of our work, which I send hereby. It is now in full swing, and proves to be fairly practical. The initiative groups are formed by members wishing to work out some plan of study or of propaganda amid peasants or prisoners, or some other idea of Star-work. The organising groups are carrying these plans into practice. Every plan worked out by an initiative group is laid by the secretary of the initiative groups before the head of the Propaganda Department or of the Department of Inner Work, as the case may be (by inner work I mean work within the Order itself), discussed in the respective councils, and submitted to the National Representative. If not approved by her it just falls through; if approved it is handed over to the secretary of the organising groups for execution by the corresponding group. A word of explanation of the numbers: each number represents the whole hierarchical ladder. If you strike out the last cipher, the number of the next higher officer remains.

So No. 13211—Workers of the Publishing group.

1321—Publishing group.

132—Secretary of Organising groups.

13—Head of Propaganda Department.

1—National Representative.
Or

No. 12211—Workers of group for providing members with literature.

1221—Group for providing members with literature.

122—Secretary of Organising groups.

12—Head of Department of Inner Work.

1—National Representative.

And so on with all the numbers.

No. 135 keeps the record of the new members, and all the work in the Order, so that every newly-arrived member is at

once informed of what is going on, and can at once find his place in the work.

The membership up to December was 254:

Petrograd	111*
Moscow	40
Kieff	40
Kalanga	20
Rostoff	11
Different towns	32
Total	254

Small membership considering Russia's population of 180 millions. But what with the distances and the truly difficult times, only a very few places can be reached at all. We have decided to concentrate our small forces in Petrograd for this winter, as the centre of all the unrest. Next winter, when Petrograd will be more or less saturated, we will turn our special attention to the rest of the country, or to the important parts of it. But here we have sometimes to work in truly tragic surroundings. We have read lectures on days when every moment the mutiny of the Bolsheviks was expected, when people were lynched in broad daylight on the main thoroughfares, when the town was pervaded by an atmosphere of intolerable excitement and anxiety; and, inside the hall, heavenly music, the flower-clad platform—a dream of beauty—and words telling of the Great Teacher Who in His love for men will come Himself and teach us to be brothers indeed.

We had classes at headquarters while the Winter Palace was being besieged, and a few minutes after our devotional meeting was over, the man-of-war AURORA, at some five minutes' walk from headquarters, boomed out of her big guns at the Winter Palace, defended by women and boys. The contrast was, indeed, poignant: the utter peace of our Star-room and the hearts within it, *knowing* that, whatever happens, His coming is sure, and His blessed hand will heal all our wounds. And whatever happens, even if the night is still darker than it is, we will do our utmost to keep His Star burning brightly in the storm.

* Thirty away at the front; about sixty active members.

SCHOOLS OF TO-MORROW IN ENGLAND: II.

Arundale School, Letchworth, Herts

By *JOSEPHINE RANSOM*

THREE years have passed since the first Theosophical School opened at Letchworth. Starting out with ideals, these three years have been devoted to the realisation of them. Success and failure have accompanied the effort, but to-day the school stands four-square upon foundations laid in experience and knowledge.

Brackenhill stands for the liberation of the imprisoned little ones, fast held, seemingly, in the grip of unmerciful law; Arundale School, Letchworth, for the de-

velopment of true individuality—that is, of the big eager splendours in each child, that need but the right outer expression through which to flow in ever more entrancing and generous measure.

Happily I was at the school on the 14th when the children returned from their holidays. Some of the boarders whose parents are not in this country spend their holidays at school. They had arranged a little play for the amusement of the returning scholars. At first elders had tried to help them with it, but interest died; then they



Photo by]

THE GYMNASIUM

[T. B. Latchmore, Hitchin

took it upon themselves to do everything, with the result that they produced the old familiar "Snowdrop" in a very delightful, amusing, and competent fashion, winning much applause. "How competent children are when left to themselves!" said one.

Miss Broughton-Head, the gymnasium and games mistress, showed me the fascinating graphs which record the weight and height of each child for the year. An odd fact is that nearly every child loses weight in the summer. She was emphatic about the effect of boys and girls playing together; it engenders a delightful spirit of comradeship, and the boys play a gentler game. Other schools like to play matches with them, and so far they have won all their matches save one. Even the little girls and boys play football together, but the older boys have a more strenuous game to themselves—perhaps the only thing they do not share with the girls. In the gymnasium they work together, and it is found that they stimulate and deeply interest one another. In this as in other work Miss Broughton-Head finds the real elements of self-discipline appear about the age of eleven.

Mr. van der Straeten takes the drawing and art and craft work. He, too, has ideals about the meaning and application of art. Two systems, he explains, he uses: (1) drawing; (2) scientific drawing. For the first he lets the children draw freely what they like, encouraging self-expression. For those who need suggestions he makes sketches for them to copy, and talks to them till they get to the point of self-expression, and then they are free to do as they wish. For the second, which is the training of hand and eye to accuracy, he teaches architecture, moulding, the development of arches, botany and the parts of plants, all with a view to precision and accuracy. In modelling he works again for self-expression, encouraging the children to make pots, etc., and colour them. At first Mr. van der Straeten thought he would have to give them ideas on ornamentation, but he was much impressed with the fact that all had something of their own to express that was valuable. He founded a Guild of Arts

and Crafts, the beautifying of the school being its immediate object—weaving material for curtains, etc., making mural decorations, wood-block cutting for the magazine, and so on. As art should be the uplifting of mankind, therefore membership in this Guild demands that the æsthetic and ethical part of the child should be developed through insistence upon beauty in behaviour, dress, movement. Any destructive work, any disfigurement of walls and desks, any untidiness of person and the member is disqualified and must seek re-election. They have a hand-press, too, under Mr. van der Straeten's direction, and the children produce a most creditable little illustrated magazine. Also they print charming designs, which they colour, to paste upon ugly and uninteresting note-books, and at once convert them into precious and carefully-handled possessions. Here, again, it was seen how absurd it was to set children to do this or that; they are teeming with ideas, which, if not allowed expression, stifle them—as is too often the case in ordinary schools, where the teacher does the work and the children copy.

Miss Barrie, the head mistress, had a good deal to say on the subject of self-discipline and self-government. This comes gradually to children, she thinks, till one day it bursts into realisation and action. Till then the teacher must bear a part in the growth, a little aloof, it is true, but always there ready to direct the growing effort. Form IV and V have a society they call by the quaint old word "Moot." They conduct their own business, have their own secretary, and their chief business is the welfare of the school. For example, some boys were using swear words. The matter came before the Moot, which decided that swearing must stop, the penalty for a culprit being Coventry. But how to find out who swore? Each boy who did so was to report himself! They would not have any of the ugly system of espionage. The boys actually did report themselves, and were sent to Coventry. One broke the spirit of the law by signals; he himself brought this up before the Moot for discussion, and it was

decided there should be no circumvention. A teacher is always present at the Moot, who upon appeal helps the discussions to clarity of decision, and who gains a most valuable insight into the minds and hearts of the eager debaters. The children themselves get absorbed in their discussion; they *feel* the right thing, and then gasp with delight when at last out of it all comes a flash of intellectual illumination or intui-

of her work, and the response they make is strangely thrilling all the time.

To talk to Dr. Armstrong Smith, the principal, is like going on a "joyous adventure" (one of his own phrases to describe examinations) into the heart of childhood. Only those who have watched the growth of the school from tiny beginnings will ever know just what enthusiasm and endeavour after the right Dr. Arm-



Photo by]

GUILDY ARTS AND CRAFTS AT WORK [T. B. Latchmore, Hitchin.

tion. Class V, said Miss Barrie, had spontaneously become self-directive. They have the spontaneous spirit of study; then they work till they feel the need of tests, which the teacher readily sets for them.

Miss Dambergi has the musical training in her hands, using the excellent Yorke-Trotter method. From her, as from the other teachers, came the exclamation: "But it is such a delightful school to work in; one is encouraged, the children are so eager, they love their work, and one is free to do one's best!" To help the boys and girls to self-expression is the basis

strong Smith has put into his work. He promptly turns and hands on this recognition to his staff in every department, household and all. And he is right; his staff have seen eye to eye with him, and he with them, when essentials have been at issue, and so a fine spirit is among them of mutual help and encouragement.

Three main things go to true building of character, declares the Doctor: eradication of gossip, friendship, right relationships throughout the school. These three things he works for all the time. Gossip

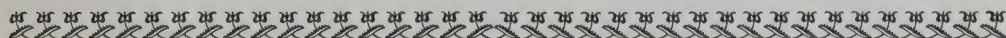
poisons human relations : cease from it, and the world is infinitely happier. "Gossip is idle talk which helps no one, and we *must* learn to leave it utterly alone." The effects of this are obvious in classrooms and playgrounds. It is responsible for that kindly spirit among the children, for that lack of despising, found far too frequently among boys and girls. It helps to make the right co-educational atmosphere that drew from Miss Alice Woods the comment that here was one of the schools where she found co-education properly carried out.

Acting on his ideal of true friendship, the Doctor has given absolute trust to the older ones who have their own "Den." Anyone abusing that trust forfeits their right to the happy atmosphere of the Den. Presently some form of prefectship will be necessary, and the prefect will, of course, need to enforce obedience to law. This is done in many schools by permitting the prefect the right to corporal punishment. But not so here. The Moot steps in and upholds the decisions of the prefect, if just, and penalises by isolation. The principal backs up the Moot. Disobedience with a warning is the first stage; the teacher tries dissuasion and helping the child, but disobedience continues; then he is regarded as morally contagious and is isolated. He is well treated, goes out with the teachers, but is allowed no contact whatever with the other children. He has a right good time, but is alone, apart from all the other active units in the school. Dr. Armstrong Smith quaintly confesses how at first he took advantage of this isolated child to "nag"; but he found it was not good. He explains the matter and then leaves it to the child to recover and confess the time of his own

cure. Not one single case of isolation failed to effect a cure; there have been no isolations for the last eight months.

It was found that the children were not quite up to the necessary standard of efficiency in class work. A system of certificates was arranged, which gave them the right to examine others after they had acquired a certain degree of accuracy. It pulled up the standard wonderfully, but now the system flags, for the boys and girls have outgrown it. The same with home lessons. In the Moot they voted for lessons to be set and labelled them "The Joyous Adventure for the Christmas Holidays." When the spirit moved them they opened the papers, set the time, gave their answers, and then perhaps compared them with what the books had to say. Complete trust in their integrity and honour seemingly no one even dreamed of betraying. Now an odd thing, which gives the true relation of brothers and sisters in a big family to the teachers and pupils, is shown in that the teachers, too, can acquire certificates. One has acquired several for memory tests, another for music. And this relation is increased yet more by the helpful attitude of the older to the younger, and perhaps backward, pupils.

Space does not permit of more about this Self-revealing school of to-morrow—of experiments in many directions, with concerts, music, art, manners, honesty, games, nature study, and life in general. One only knows that here goes on preparation of the hearts and minds and bodies of children to meet the new day that we believe to be dawning, to make of it a time of happy, inspired illumination to their own day and generation.



BLIND CITIZENS

By ARTHUR BURGESS

Mr. Burgess is Hon. Organising Secretary of the Servers of the Blind in England and Wales, organised under the Theosophical Order of Service.

IN writing of the condition of those citizens of Great Britain who are blind, one is assailed by a deep desire for the pen of a Carlyle or a Johnson, that the words might be written with fire, blazing their way through the world, and so arousing the interest of its sighted citizens and enlisting their active support in removing one of the most appalling evils that could exist in the greatest century. Poverty is a tremendous problem, and one that the most ardent reformers sometimes despair of solving; but poverty through absolute incapacity should never be permitted in a country which claims to teach the laws of civilisation and Christianity.

It is impossible to deal in a restricted space in an adequate manner with so great a problem; but to have aroused any interest and active sympathy will have made worth while the touching of the outer fringe of the subject. The mass of material, the multiplicity of facts, are so vital and so valuable that the task of selecting the most significant is an extremely difficult one.

There are in Great Britain 16,850 blind males and 16,650 blind females. It must be remembered that owing to the great difficulty of obtaining returns and a hazy understanding of the term blindness, these figures are by no means complete. In fact, an entirely accurate census is quite impossible. But, incomplete as they are, the figures are convincing evidence of the urgent necessity for tackling the problem immediately in a thoroughly practical manner.

Where are these blind citizens, and what are they doing?

Of the 33,000 blind people, after subtracting from the total the aged, infirm, and juvenile, there are estimated to be 20,000 strong blind citizens, willing to work or capable of doing so. Of this

number the existing workshops, etc., account for only 4,000! What of the remainder?

A good percentage of the thousands attend the training homes, and, having been educated and trained, and taught to believe they are a valuable asset in the labour market, they are sent out to do the best they can for themselves. A very few, through the understanding sympathy and encouragement of friends, "make good." The rest—they inevitably sink lower and lower, after terrible privations, and eventually become inmates of the world's workhouses—or, more fortunately, perhaps, die.

In England and Wales alone 28 per cent. of the blind are in receipt of Poor Law Relief, which, pitifully inadequate as it is, yet debars them from other relief elsewhere.

The Departmental Committee appointed by Mr. Herbert Samuel in 1914 on behalf of the Government has just issued its Report, an intensely interesting document, which provides ample proof that voluntarism, much as it has accomplished, has failed to solve the problem; but still an attempt is made to perpetuate this evil by the recommendation that existing voluntary institutions be subsidised by grants from State funds. Instructive as the Report is, it is yet most unsatisfactory from the point of view of the blind people themselves by reason as much of its reservations as its recommendations.

All the material at hand goes to substantiate the claim that all aid should come from the State; that the education, training, and employment of all capable blind people should be in the hands of one of the Departments of State, and that the Government should also be responsible for the provision of *adequate* pensions for the aged and infirm blind. After devoting much time to the study of this question,

I find it an indisputable fact, of which constant proof is afforded, that however competent a blind person may be, he needs special facilities for securing employment and for adapting himself to the conditions of any employment he may obtain. Trade union wages are of no use to him, because he is much slower than the sighted workman. He needs an organisation sympathetic with his requirements, and with special knowledge of his needs and the means of meeting them. The Labour Exchanges, having no knowledge of this description, are entirely useless to him.

If the following scheme could be carried out, or one on improved lines, the problem of the blind citizens would be satisfactorily solved. At the same time the needs of the aged and infirm blind, whose neglect is a national scandal, would be recognised and met.

It is suggested :

A.

1. That every town have its own workshop, financed by the State, for all manual trades which blind people are able to undertake.
2. That there be founded, under Government control, with Headquarters in London, an Employment Bureau for the Blind. This might be attached to the general Labour Exchange organisation for purposes of administration, but should work independently.
3. That an agent be appointed for each county, a blind person being selected for the position wherever practicable.
4. That a census of blind people in each county be secured. This could be done without elaborate machinery, with the assistance of local Societies for the Blind.

5. That the following information be obtained from each person :

- (a) Name.
- (b) Address.
- (c) Sex.
- (d) Age.
- (e) Whether totally or partially blind.
- (f) Information respecting training received or special ability.

6. That every blind person in good health, without income or knowledge of a specific trade, be admitted into a local Training Hostel already in existence.

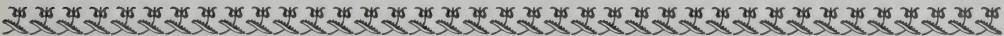
7. That the names and addresses of all firms willing to employ blind labour be registered at the Headquarters Bureau, which could then find work, in the same manner as the Labour Exchanges, the applicants for employment communicating either direct or through their county agents.

B.

1. That the Government obtain power to control the funds of the existing Societies for the Blind (which total over three million pounds), supplementing the amount thus obtained, and taking over the general responsibility for pensioning the necessitous blind.

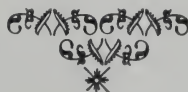
2. That the Government retain (probably under the Local Government Board, with full powers of inspection) the *necessary* Training Homes and Hostels at present in existence, which should thus become State Institutions.

If something of this can be done, and soon, we shall have proved ourselves worthy of Nature's great gift of sight by having made smooth the path of those in darkness, and given them the most priceless of gifts—the power to “do for themselves.” And we can then justly lay claim to be one of the advanced nations, in the forefront of social reconstruction.



Holiness is an infinite compassion for others;
Greatness is to take the common things of life and walk truly among them;
Happiness is a great love and much serving.

OLIVE SCHREINER



THE CASE FOR INDIA

This is the Presidential Address delivered by Mrs. Annie Besant at the Thirty-Second Indian National Congress held at Calcutta, 26th December, 1917. It is important that all should digest this clear statement of India's aims. The audience was over 10,000, with an overflow meeting of some 6,000. Sir Rabindranath Tagore composed and recited an ode for the occasion.

FELLOW-DELEGATES AND FRIENDS,

EVERYONE who has preceded me in this Chair has rendered his thanks in fitting terms for the gift which is truly said to be the highest that India has it in her power to bestow. It is the sign of her fullest love, trust, and approval, and the one whom she seats in that chair is, for his year of service, her chosen leader. But if my predecessors found fitting words for their gratitude, in what words can I voice mine, whose debt to you is so overwhelmingly greater than theirs? For the first time in Congress history, you have chosen as your President one who, when your choice was made, was under the heavy ban of Government displeasure, and who lay interned as a person dangerous to public safety. While I was humiliated, you crowned me with honour; while I was slandered, you believed in my integrity and good faith; while I was crushed under the heel of bureaucratic power, you acclaimed me as your leader; while I was silenced and unable to defend myself, you defended me, and won for me release. I was proud to serve in lowliest fashion, but you lifted me up and placed me before the world as your chosen representative. I have no words with which to thank you, no eloquence with which to repay my debt. My deeds must speak for me, for words are too poor. I turn your gift into service to the Motherland; I consecrate my life anew to her worship by action. All that I have and am, I lay on the Altar of the Mother, and together we shall cry, more by service than by words: VANDE MATARAM.

THE ARYAN ROOT OF LIBERTY

There is, perhaps, one value in your election of me in this crisis of India's

destiny, seeing that I have not the privilege to be Indian-born, but come from that little island in the northern seas which has been, in the West, the builder-up of free institutions. The Aryan emigrants, who spread over the lands of Europe, carried with them the seeds of liberty, sown in their blood in their Asian cradleland. Western historians trace the self-rule of the Saxon villages to their earlier prototypes in the East, and see the growth of English liberty as upspringing from the Aryan root of the free and self-contained village communities.

Its growth was crippled by Norman feudalism there, as its millennia-nourished security here was smothered by the East India Company. But in England it burst its shackles and nurtured a liberty-loving people and a free Commons' House. Here, it similarly bourgeoned out into the Congress activities, and more recently into those of the Muslim League, now together blossoming into Home Rule for India. The England of Milton, Cromwell, Sydney, Burke, Paine, Shelley, Wilberforce, Gladstone; the England that sheltered Mazzini, Kossuth, Kropotkin, Stepniak, and that welcomed Garibaldi; the England that is the enemy of tyranny, the foe of autocracy, the lover of freedom, that is the England I would fain here represent to you to-day. To-day, when India stands erect, no suppliant people, but a Nation, self-conscious, self-respecting, determined to be free; when she stretches out her hand to Britain and offers friendship, not subservience; co-operation not obedience; to-day let me: western-born but in spirit eastern, cradled in England but Indian by choice and adoption: let me stand as the symbol of union between Great Britain and India: a union of hearts and free choice, not of compulsion:

and therefore of a tie which cannot be broken, a tie of love and of mutual helpfulness, beneficial to both Nations and blessed by God.

GONE TO THE PEACE

India's great leader, Dadabhai Naoroji, has left his mortal body and is now one of the company of the Immortals, who watch over and aid India's progress. He is with W. C. Bonnerjee, and Ranade, and A. O. Hume, and Henry Cotton, and Pherozeshah Mehta, and Gopal Krishna Gokhale: the great men who, in Swinburne's noble verse, are the stars which lead us to Liberty's altar:

These, O men, shall ye honour,
Liberty only and these.
For thy sake and for all men's and mine,
Brother, the crowns of them shine,
Lighting the way to her shrine,
That our eyes may be fastened upon her,
That our hands may encompass her knees.

Not for me to praise him in feeble words of reverence or of homage. His deeds praise him, and his service to his country is his abiding glory. Our gratitude will be best paid by following in his footsteps, alike in his splendid courage and his unfaltering devotion, so that we may win the Home Rule which he longed to see while with us, and shall see, ere long, from the other world of Life, in which he dwells to-day.

The Great War, into the whirlpool of which Nation after Nation has been drawn, has entered on its fourth year. The rigid censorship which has been established makes it impossible for any outside the circle of Governments to forecast its duration, but to me, speaking for a moment not as a politician but as a student of spiritual laws, to me its end is sure.

THE TRUE OBJECT OF THIS WAR

For the true object of this War is to prove the evil of, and to destroy, autocracy and the enslavement of one Nation by another, and to place on sure foundations the God-given Right to Self-Rule and Self-Development of every Nation, and the similar right of the Individual, of the smaller Self, so far as is consistent with the welfare of the larger Self of the

Nation. The forces which make for the prolongation of autocracy—the rule of one—and the even deadlier bureaucracy—the rule of a close body welded into an iron system—these have been gathered together in the Central Powers of Europe—as of old in Ravana—in order that they may be destroyed; for the New Age cannot be opened until the Old passes away. The new civilisation of Righteousness and Justice, and therefore of Brotherhood, of ordered Liberty, of Peace, of Happiness, cannot be built up until the elements are removed which have brought the old civilisation crashing about our ears. Therefore is it necessary that the War shall be fought out to its appointed end, and that no premature peace shall leave its object unattained. Autocracy and bureaucracy must perish utterly, in East and West, and, in order that their germs may not re-sprout in the future, they must be discredited in the minds of men. They must be proved to be less efficient than the Governments of Free Peoples, even in their favourite work of War, and their iron machinery—which at first brings outer prosperity and success—must be shown to be less lasting and effective than the living and flexible organisations of democratic Peoples. They must be proved failures before the world, so that the glamour of superficial successes may be destroyed for ever. They have had their day and their place in evolution, and have done their educative work. Now they are out-of-date, unfit for survival, and must vanish away.

IT IS A WAR FOR FREEDOM

When Great Britain sprang to arms, it was in defence of the freedom of a small nation, guaranteed by treaties, and the great principles she proclaimed electrified India and the Dominions. They all sprang to her side without question, without delay; they heard the voice of old England, the soldier of Liberty, and it thrilled their hearts. All were unprepared, save the small territorial army of Great Britain, due to the genius and foresight of Lord Haldane, and the readily mobilised army of India, hurled into the fray by the swift decision of Lord Hardinge. The little

army of Britain fought for time; fought to stop the road to Paris, the heart of France; fought, falling back step by step, and gained the time it fought for, till India's sons stood on the soil of France, were flung to the front, rushed past the exhausted regiments who cheered them with failing breath, charged the advancing hosts, stopped the retreat, and joined the British army in forming that unbreakable line which wrestled to the death through two fearful winters—often, these soldiers of the tropics, waist-deep in freezing mud—and knew no surrender.

INDIA'S INSIGHT

India, with her clear vision, saw in Great Britain the champion of Freedom, in Germany the champion of Despotism. And she saw rightly. Rightly she stood by Great Britain, despite her own lack of freedom and the coercive legislation which outrivalled German despotism, knowing these to be temporary, because un-English, and therefore doomed to destruction; she spurned the lure of German gold and rejected German appeals to revolt. She offered men and money; her educated classes, her Vakils, offered themselves as Volunteers, pleaded to be accepted. Then the never-sleeping distrust of Anglo-India rejected the offer, pressed for money, rejected men. And, slowly, educated India sank back, depressed and disheartened, and a splendid opportunity for knitting together the two Nations was lost.

A PREDICTION

Early in the War I ventured to say that the War could not end until England recognised that autocracy and bureaucracy must perish in India as well as in Europe. The good Bishop of Calcutta, with a courage worthy of his free race, lately declared that it would be hypocritical to pray for victory over autocracy in Europe and to maintain it in India. Now it has been clearly and definitely declared that Self-Government is to be the objective of Great Britain in India, and that a substantial measure of it is to be given at once; when this promise is made good by the granting of the Reforms outlined last year in Lucknow, then the end

of the War will be in sight. For the War cannot end until the death-knell of autocracy is sounded.

Causes, with which I will deal presently and for which India was not responsible, have somewhat obscured the first eager expressions of India's sympathy, and have forced her thoughts largely towards her own position in the Empire. But that does not detract from the immense aid she has given, and is still giving.

INDIA'S PAST MILITARY AID

It must not be forgotten that long before the present War she had submitted—at first, while she had no power of remonstrance, and later, after 1885, despite the constant protests of Congress—to an ever-rising military expenditure, due partly to the amalgamation scheme of 1859, and partly to the cost of various wars beyond her frontiers, and to continual recurring frontier and trans-frontier expeditions, in which she had no real interest. They were sent out for supposed Imperial advantages, not for her own. . . .

Most of these were due to Imperial, not to Indian, policy, and many of the burdens imposed were protested against by the Government of India, while others were encouraged by ambitious Viceroys. I do not think that even this long list is complete.

Ever since the Government of India was taken over by the Crown, India has been regarded as an Imperial military asset and training ground, a position from which the jealousy of the East India Company had largely protected her, by insisting that the army it supported should be used for the defence and in the interests of India alone. Her value to the Empire for military purposes would not so seriously have injured at once her pride and her finances if the natural tendencies of her martial races had been permitted their previous scope; but the disarming of the people, twenty years after the assumption of the Government by the Crown, emasculated the Nation, and the elimination of races supposed to be unwarlike, or in some cases too warlike to be trusted, threw recruitment more and

more to the north, and lowered the physique of the Bengalis and Madrasis, on whom the Company had largely depended.

The superiority of the Punjab, on which Sir Michael O'Dwyer so vehemently insisted the other day, is an artificial superiority, created by the British system and policy; and the poor recruitment elsewhere, on which he laid offensive insistence, is due to the same system and policy which largely eliminated Bengalis, Madrasis, and Mahrattas from the army. In Bengal, however, the martial type has been revived, chiefly in consequence of what the Bengalis felt to be the intolerable insult of the high-handed Partition of Bengal by Lord Curzon. On this Gopal Krishna Gokhale said :

Bengal's heroic stand against the oppression of a harsh and uncontrolled bureaucracy has astonished and gratified all India. . . . All India owes a deep debt of gratitude to Bengal.

YOUNG INDIA

The spirit evoked showed itself in the youth of Bengal by a practical revolt, led by the elders, while it was confined to Swadeshi and Boycott, and rushing on, when it broke away from their authority, into conspiracy, assassination, and dacoity : as had happened in similar revolts with Young Italy, in the days of Mazzini, and with Young Russia in the days of Stepniak and Kropotkin. The results of their despair, necessarily met by the halter and penal servitude, had to be faced by Lord Hardinge and Lord Carmichael during the present war. Other results, happy instead of disastrous in their nature, was the development of grit and endurance of a high character, shown in the courage of the Bengal lads in the serious floods that have laid parts of the Province deep under water, and in their compassion and self-sacrifice in the relief of famine. Their services in the present war—the Ambulance Corps and the replacement of its *matériel* when the ship carrying it sank, with the splendid services rendered by it in Mesopotamia; the recruiting of a Bengali regiment for active service, 900 strong, with another 900 reserves to replace wastage, and recruiting

still going on—these are instances of the divine alchemy which brings the soul of good out of evil action, and consecrates to service the qualities evoked by rebellion.

TRUE STATESMANSHIP

In England, also, a similar result has been seen in a convict, released to go to the front, winning the Victoria Cross. It would be an act of statesmanship, as well as of divinest compassion, to offer to every prisoner and interned captive, held for political crime or on political suspicion, the opportunity of serving the Empire at the front. They might, if thought necessary, form a separate battalion or a separate regiment, under stricter supervision, and yet be given a chance of redeeming their reputation, for they are mostly very young.

The financial burden incurred in consequence of the above conflicts, and of other causes, now to be mentioned, would not have been so much resented, if it had been imposed by India on herself, and if her own sons had profited by her being used as a training ground for the Empire. But in this case, as in so many others, she has shared Imperial burdens, while not sharing Imperial freedom and power. Apart from this, the change which made the Army so ruinous a burden on the resources of the country was the system of "British reliefs," the using of India as a training ground for British regiments, and the transfer of the men thus trained, to be replaced by new ones under the short service system, the cost of the frequent transfers and their connected expenses being charged on the Indian revenues, while the whole advantage was reaped by Great Britain. On the short service system the Simla Army Commission declared :

The short service system recently introduced into the British Army has increased the cost and has materially reduced the efficiency of the British troops in India. We cannot resist the feeling that, in the introduction of this system, the interest of the Indian tax-payer was entirely left out of consideration.

The remark was certainly justified, for the short service system gave India only five years of the recruits she paid heavily for and trained, all the rest of the benefit

going to England. The latter was enabled, as the years went on, to enormously increase her Reserves, so that she has had 400,000 men trained in, and at the cost of, India.

THE INDIAN ARMY

In 1863 the Indian army consisted of 140,000 men, with 65,000 white officers. Great changes were made in 1885-1905, including the reorganisation under Lord Kitchener, who became Commander-in-Chief at the end of 1902. Even in this hasty review, I must not omit reference to the fact that Army Stores were drawn from Britain at enormous cost, while they should have been chiefly manufactured here, so that India might have profited by the expenditure. Lately under the necessities of War, factories have been turned to the production of munitions; but this should have been done long ago, so that India might have been enriched instead of exploited. The War has forced an investigation into her mineral resources that might have been made for her own sake, but Germany was allowed to monopolise the supply of minerals that India could have produced and worked up, and would have produced and worked up had she enjoyed Home Rule. India would have been richer, and the Empire safer, had she been a partner instead of a possession. But this side of the question will come under the matters directly affecting merchants, and we may venture to express a hope that the Government help extended to munition factories in time of War may be continued to industrial factories in time of Peace.

ITS COST

The net result of the various causes above-mentioned was that the expense of the Indian Army rose by leaps and bounds, until, before the War, India was expending £21,000,000 as against the £28,000,000 expended by the United Kingdom, while the wealthy Dominions of Canada and Australia were spending only $1\frac{1}{2}$ and $1\frac{1}{4}$ millions respectively. (I am not forgetting that the United Kingdom was expending over £51,000,000 on her Navy, while India

was free of that burden, save for a contribution of half a million.)

Since 1885, the Congress has constantly protested against the ever-increasing military expenditure, but the voice of the Congress was supposed to be the voice of sedition and of class ambition, instead of being, as it was, the voice of educated Indians, the most truly patriotic and loyal class of the population. In 1885, in the First Congress, Mr. P. Rangaiah Naidu pointed out that military expenditure had been £11,463,000 in 1857, and had risen to £16,975,750 in 1884. Mr. D. E. Wacha ascribed the growth to the amalgamation scheme of 1859, and remarked that the Company in 1856 had an army of 254,000 men at a cost of $11\frac{1}{2}$ millions, while in 1884 the Crown had an army of only 181,000 men at a cost of 17 millions. The rise was largely due to the increased cost of the European regiments, overland transport service, stores, pensions, furlough allowances, and the like, most of them imposed despite the resistance of the Government of India, which complained that the changes were "made entirely, it may be said, from Imperial considerations, in which Indian interests have not been consulted or advanced." India paid nearly £700,000 a year, for instance, for "Home Depôts"—Home being England of course—in which lived some 20,000 to 22,000 British soldiers, on the plea that their regiments, not they, were serving in India. I cannot follow out the many increases cited by Mr. Wacha, but members can refer to his excellent speech.

Mr. Fawcett once remarked that when the East India Company was abolished

the English people became directly responsible for the Government of India. It cannot, I think, be denied that this responsibility has been so imperfectly discharged that in many respects the new system of Government compares unfavourably with the old. . . . There was at that time an independent control of expenditure which now seems to be almost entirely wanting.

Shortly after the Crown assumed the rule of India, Mr. Disraeli asked the House of Commons to regard India as "a great and solemn trust committed to it by an all wise and inscrutable Providence." Mr. George Yule, in the Fourth

Congress, remarked on this: "The 650 odd members had thrown the trust back upon the hands of Providence, to be looked after as Providence itself thinks best." Perhaps it is time that India should remember that Providence helps those who help themselves.

Year after year the Congress continued to remonstrate against the cost of the army, until in 1902, after all the futile protests of the intervening years, it condemned an increase of pay to British soldiers in India which placed an additional burden on the Indian revenues of £786,000 a year, and pointed out that the British garrison was unnecessarily numerous, as was shown by the withdrawal of large bodies of British soldiers for service in South Africa and China. The very next year Congress protested that the increasing military expenditure was not to secure India against internal disorder or external attack, but in order to carry out an Imperial policy; the Colonies contributed little or nothing to the Imperial Military Expenditure, while India bore the cost of about one-third of the whole British Army in addition to her own Indian troops. Surely these facts should be remembered when India's military services to the Empire are now being weighed.

AN UNEQUAL YOKE

In 1904 and 1905, the Congress declared that the then military expenditure was beyond India's power to bear, and in the latter year prayed that the additional ten millions sterling sanctioned for Lord Kitchener's reorganisation scheme might be devoted to education and the reduction of the burden on the raiyats. In 1908, the burdens imposed by the British War Office since 1859 were condemned, and in the next year it was pointed out that the military expenditure was nearly a third of the whole Indian revenue, and was starving Education and Sanitation.

Lord Kitchener's reorganisation scheme kept the Indian Army on a War footing, ready for immediate mobilisation, and on January 1, 1915, the regular army consisted of 247,000 men, of whom 75,000 were English; it was the money spent by India in maintaining this army for years

in readiness for War which made it possible for her to go to the help of Great Britain at the critical early period to which I alluded. She spent over £20 millions on the military services in 1914-15. In 1915-16 she spent £21.8 millions. In 1916-17 her military budget had risen to £22 millions, and it will probably be exceeded, as was the budget of the preceding year by £1½ million.

Lord Hardinge, the last Viceroy of India, who is ever held in loving memory here for his sympathetic attitude towards Indian aspirations, made a masterly exposition of India's War services in the House of Lords on the third of last July. He emphasised her pre-War services, showing that though 19¼ millions sterling was fixed as a maximum by the Nicholson Committee, that amount had been exceeded in 11 out of the last 13 budgets, while his own last budget had risen to 22 millions. During these 13 years the revenue had been only between 48 and 58 millions, once rising to 60 millions. Could any fact speak more eloquently of India's War services than this proportion of military expenditure compared with her revenue?

INDIA'S PRESENT MILITARY AID

The Great War began on August 4th, and in that very month and in the early part of September, India sent an expeditionary force of three divisions—two infantry and one cavalry—and another cavalry division joined them in France in November. The first arrived, said Lord Hardinge, "in time to fill a gap that could not otherwise have been filled." He added pathetically: "There are very few survivors of those two splendid divisions of infantry." Truly, their homes are empty, but their sons shall enjoy in India the liberty for which their fathers died in France. Three more divisions were at once sent to guard the Indian frontier, while in September a mixed division was sent to East Africa, and in October and November two more divisions and a brigade of cavalry went to Egypt. A battalion of Indian infantry went to Mauritius, another to the Cameroons, and two to the Persian Gulf, while other Indian troops helped the Japanese in the capture

of Tsingtau. 210,000 Indians were thus sent overseas. The whole of these troops were fully armed and equipped, and in addition, during the first few weeks of the War, India sent to England from her magazines "70 million rounds of small-arm ammunition, 60,000 rifles, and more than 550 guns of the latest pattern and type."

In addition to these, Lord Hardinge speaks of sending to England

enormous quantities of material, . . . tents, boots, saddlery, clothing, &c., but every effort was made to meet the ever-increasing demands made by the War Office, and it may be stated without exaggeration that India was bled absolutely white during the first few weeks of the war.

It must not be forgotten, though Lord Hardinge has not reckoned it, that all wastage has been more than filled up, and 450,000 men represent this head; the increase in units has been 300,000, and including other military items India had placed in the field up to the end of 1916 over a million of men.

In addition to this a British force of 80,000 was sent from India, fully trained and equipped at Indian cost, India receiving in exchange, many months later, 34 Territorial battalions and 29 batteries, "unfit for immediate employment on the frontier or in Mesopotamia, until they had been entirely re-armed and equipped, and their training completed."

THE DEFENCE OF INDIA

Between the autumn of 1914 and the close of 1915, the defence of our own frontiers was a serious matter, and Lord Hardinge says :

The attitude of Afghanistan was for a long time doubtful, although I always had confidence in the personal loyalty of our ally the Amir ; but I feared lest he might be overwhelmed by a wave of fanaticism, or by a successful Jihad of the tribes. . . . It suffices to mention that, although during the previous three years there had been no operations of any importance on the North-West frontier, there were, between November 29, 1914, and September 5, 1915, no less than seven serious attacks on the North-West frontier, all of which were effectively dealt with.

The military authorities had also to meet a German conspiracy early in 1915, 7,000 men arriving from Canada and the United States, having planned to seize

points of military vantage in the Panjab, and in December of the same year another German conspiracy in Bengal, necessitating military preparations on land, and also naval patrols in the Bay of Bengal.

Lord Hardinge has been much attacked by the Tory and Unionist Press in England and India, in England because of the Mesopotamia Report, in India because his love for India brought him hatred from Anglo-India. India has affirmed her confidence in him, and with India's verdict he may well rest satisfied.

I do not care to dwell on the Mesopotamia Commission and its condemnation of the bureaucratic system prevailing here. Lord Hardinge vindicated himself and India. The bureaucratic system remains undefended. I recall that bureaucratic inefficiency came out in even more startling fashion in connection with the Afghan War of 1878-79 and 1879-80. In February, 1880, the war charges were reported as under £4 millions, and the accounts showed a surplus of £2 millions. On April 8th the Government of India reported: "Outgoing for War very alarming, far exceeding estimate," and on the 13th April "it was announced that the cash balances had fallen in three months from thirteen crores to less than nine, owing to 'excessive Military drain' On the following day (April 22) a despatch was sent out to the Viceroy, showing that there appeared a deficiency of not less than 5½ crores. This vast error was evidently due to an under-estimate of war liabilities, which had led to such mis-information being laid before Parliament, and to the sudden discovery of inability to 'meet the usual drawings.'"

It seemed that the Government knew only the amount audited, not the amount spent. Payments were entered as "advances," though they were not recoverable, and "the great negligence was evidently that of the heads of departmental accounts." If such a mishap should occur under Home Rule, a few years hence—which heaven forbid—I shudder to think of the comments of the *Englishman* and the *Madras Mail* on the shocking inefficiency of Indian officials.

(To be continued.)

PARACELSUS

By L.

Along the line of Chemistry a promising road of investigation of the hidden forces of Nature opens out, and men who have the eye of the trained seer may point the way to important discoveries. It is recognised that to Paracelsus we are indebted for the knowledge of nitrogen gas.

THEOPHRASTUS BOMBAST VON HOHENHEIM, or, to call him by his better-known name, Paracelsus, was one of

the greatest helpers of mankind the world has ever seen.

Born in the year 1493 at Einsiedeln, near Zurich, of an ancient and noble family, Paracelsus early showed a leaning towards medicine and the occult sciences. His father, Dr. Wilhelm Von Hohenheim, was a distinguished physician, and his mother, prior to her marriage, held the post of matron to the Abbey Hospital not far from their home. The environment, therefore, in which he was reared was one pre-eminently suited to a youth whose aspirations led him to pursue the study of medicine and occultism.

Like many great souls, Theophrastus possessed a fragile, sickly body, and,

although he outgrew much of his childhood's delicacy, he was never a robust man. From his father he acquired the rudiments of alchemy, surgery and medi-

cine, and wrested from Nature those of her secrets that his youthful brain could assimilate. Until the age of sixteen, Dr. Wilhelm Von Hohenheim and the learned monks of the convent hard by were his sole instructors.

After a course of study at the University of Basle, he was placed under the tuition of the renowned Abbot Johann Trimethius (the teacher of Cornelius Agrippa), and from him he acquired a

deep insight into the hidden wonders of the Universe.

Paracelsus travelled extensively, visiting, at different periods of his life, Saxony, Poland, Bohemia, Prussia, Hungary, Portugal, Spain, Sweden, Denmark, Italy,



PARACELSUS, aged twenty-four

From the painting by SCOREL, 1517, now in the Louvre Gallery.

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and England—a marvellous achievement for the days when trains were unknown, and slow progress had to be made over bad roads and tracks, in the saddle or on foot. His visit to England included an inspection of the mines of Cumberland and Cornwall. He served as Army surgeon in the armies of Italy, Sweden, Denmark and Holland during the wars that were rife at that time, and gained through his wide range of experience in this capacity a profound knowledge of the treatment of wounds. He has justly been dubbed the Father of Surgery—for he revolutionised and purified this branch of medical science as thoroughly as he did that part of it embracing the administration of drugs.

"Travels," said he, "developed a man, for knowledge is distributed throughout the world, and not confined to localities."

The year 1525 saw him installed at Basle as lecturer on medicines and surgery. But before long the bitter antagonism and violent jealousy of his medical *confrères* caused him to return to his roaming life. At Nuremberg in 1529 his cures so enraged the doctors of the neighbouring districts,

who denounced him as a charlatan, that in self-defence he besought the authorities to give into his care a number of incurable persons, so that he might have an opportunity to prove the truth of his teaching. The request was granted, and the archives of the city bear witness to the success he obtained in the treatment of these cases after all other methods had failed.

Notwithstanding this undeniable proof of his skill, the medical faculty continued their persecution, and Von Hohenheim took once again to the road, healing all those who chanced to cross his path.

So strenuous a life under these adverse conditions could not fail eventually severely to overtax the declining powers of his feeble frame, and in 1541 he breathed his last at the early age of 48.

No great man has

ever been more grossly maligned and misrepresented, or so little understood, as the subject of this brief sketch. He shone out as a bright beacon light from amid the darkness enshrouding the collective medical mind of the day. To an intimate knowledge of the complex processes involved in the evolution of matter,



PARACELSUS

After the original painted in Nuremberg in 1529 or 1530, now in the Royal Gallery at Schleissheim, near Munich.

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he superadded an inner perception, the result of lofty spiritual unfoldment. This enabled him to perceive the underlying causes of disease, and thus to effect those remarkable cures that no other physician has been able to emulate either before or since his time. The British Pharmacopœia is enriched by many valuable discoveries which were the outcome of his master mind. To mention a few: zinc, laudanum, calomel, flower of sulphur, chloride of mercury, and various preparations of iron and antimony. He anticipated Mesmer in his knowledge of the powers of so-called mesmerism; practised the principles of Homœopathy, and was intimately acquainted with the healing properties of the magnet.

One of the secrets of the greatness of Paracelsus lay in his ability to abstract and absorb knowledge direct from Nature. He studied her profoundly; he read few books, but wrote many. For him the herbs of the field were "signed" by the hand of God, and each had its special function in the healing of the sick. We find him patiently examining the effects of the various native remedies in use wherever he happened at the moment to be sojourning; the virtues or otherwise of the much vaunted cures of the gypsies, the draughts of the old countrywomen; all these were

brought under the keen edge of his dissecting analytical mind, to be put to future use if their power to heal were an actual fact and not a mere idle superstition. An extensive exploration of mines led him to make a special study of miners' diseases, and he has left to posterity an important work dealing with the subject.

The medical knowledge of the Middle Ages in Europe was sadly behind that of China and Egypt. The crude mixtures of drugs and herbs were improperly prepared and carelessly administered. Chaos reigned supreme. A rich harvest fell to the share of unscrupulous apothecaries, and the physicians blindly followed in the faulty footsteps of their predecessors. As a consequence, bitter persecution was meted out to this great healer of men who so vigorously stirred the mud and slime of the medical pond.

Paracelsus was so far in advance of the times in which he lived that the ignorant and material

minds of his fellow-workers failed utterly to appreciate his phenomenal skill and spiritual gifts. Through his knowledge of alchemy he compounded his potions and herbs in such a way that their vital energy was set free and the cruder substances of which they were formed discarded. His power to read the "signature" of each drug gave him the key to



PARACELSUS

After an engraving by HIRSCHVOGEL from a portrait taken at Laibach or Vienna when he was forty-seven years old.

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the cure of the disease. God, he said, had placed his "sign" upon every herb of the field, and only he who could read the symbol knew for what disorder the plant was designed. These "signatures" were veiled, although visible to those of lofty, spiritual attainment and understanding.

In all his scientific studies, Paracelsus ever searched for the hidden hand of God concealed in the metal, stone, and herb. He drew a distinction between diseases which were physical—diseases that were the outcome of a sordid mind or evil desires—and those issuing from a spiritual cause; in the latter case the affliction arose through a violation of the Divine Law, and a cure could not be effected until suffering had restored the balance and the evil had worked itself out on the plane of matter. Then, and then only, would God send a physician to heal the sick soul. Complaints produced by the forces of Nature operating directly upon the physical body of man and disturbing its equilibrium were analogous to the same forces acting upon the Universe and occasioning upheavals in the form of floods, tempests and earthquakes; illness resulting from a morbid mind and evil desire needed a physician to heal the soul as well as the body, and only a physician who could expand his consciousness and penetrate deeply into higher states of being was competent to be a healer of men—for such a one alone could discover the cause, and so, where possible, remove the disease.

The piety of Paracelsus was remarkable and his faith in the supreme power of God sublime. All that the eye beheld revealed

and glorified His Eternal Being. The life that thrilled in animal and plant surged ceaselessly through metal and stone.

To-day modern science is beginning to accept this simple truth, and to-day modern thought is awakening to the fact that the teachings of this great and lofty soul contain a fund of mental wealth that cannot be surpassed or even equalled at the present time. The medical works of Paracelsus number forty-nine; those on Natural History, Philosophy and the Occult Sciences are numerous. While he brought the full powers of his intellect to bear upon the scientific problems that engaged and perplexed his mind, he never once lost sight of the Unseen Energy guiding the forces through which the Universal Life sought expression.

Poor in this world's riches but abounding in spiritual gifts, driven from city to city by the violence of his enemies, Paracelsus lived and died a wanderer upon the face of the earth. The outward events of his life, however, in nowise hindered his dauntless spirit from fulfilling the glorious purpose of his earthly sojourn, and that purpose was to heal the body and soul of man. To the humble and poor his services were given free, and long after his death they mourned his loss by pilgrimages to his grave.

Mankind is slowly awakening to the value and importance of the works handed down to posterity by this unrivalled surgeon and physician, and an honoured position is accorded them among the great volumes of great men. The name of Paracelsus is one that will live through the ages to come.



THE WHITE CROSS

AN APPEAL

Was it not during a war that an Englishwoman created that admirable type of nurse which has persisted in times of peace and has spread throughout the world as a solace for the physical suffering of humanity? The type of nurse full of wisdom and gentleness, of science and of charity, whom we find to-day under the banner of the Red Cross.

And now the moment has come when the "Admirable teacher"—full of delicate perception in the treatment of the suffering spirit—should arise amidst the horrors of war; should gather together the children whose spiritual health is threatened, and heal them by means of education.

Can you see her, seeking among ensanguined fields, the little white crosses, the souls in peril, the new generation which is ready to perish, and carrying them into safety?

This is the moment! This is the cause which should inspire us to give all we have, with no thought of self.

Lift up the hearts that are cast down! Enrol for a new crusade, with the ardour of those who hear the voice that calls them to a mission.

Without self-love, without any object save that of gathering up the seed of the future, lest it be trampled underfoot, and securing the future of humanity.

Call forth all, unite all! Arm with the weapons of charity every person it may be given you to enlist in the cause!

MARIA MONTESSORI

AN organisation under the name of "The White Cross"—a cross without a stain—is now being established in America, and its founder is no less a person than the great educationalist, Dr. Maria Montessori. In America it has been received with the utmost enthusiasm. It is a body—similar to the Red Cross—designed to treat the children of war; to gather up the new human generation, and to save it by a special method of education. Dr. Montessori, whose method, we all know, has a wonderfully calming influence on nervous children, suggests the preparing of teacher-nurses to go to the assistance of these depressed and terrified children, who are threatened with the perils of degeneration. The plan is to start a free course to prepare volunteers to undertake the intellectual care of children, and it will include First Aid, Knowledge of Nervous Diseases, Dietetics for Infants and Children, Isolation, Special Psychology, Domestic Science, Agriculture, Language, and a theoretical and intensely practical course in the Montessori Method as specially applied to these children, Dr. Montessori, who is giving her

services gratuitously, will prepare the White Cross workers, with the assistance of medical specialists in nervous diseases. The plan is then to send out working groups to France, Belgium, Serbia, Roumania, Russia and other European countries, each consisting of four to six persons—head, secretary, two teachers, and two outside workers. Each group would be located in places where refugees are already gathered (for Dr. Montessori is not trying to found new institutions but to supplement those already established, which are doing a vital but necessarily partial work in providing physical care).

It is not sufficient to build up the bodies of these unfortunate children and to leave their minds and spirits weakened and incapable of shouldering the heavy burdens which will fall upon them in the period of reconstruction; and the aim of these White Cross workers, who will be specially trained in mental hygiene, should be to restore these injured minds to normal activity and joy.

These groups of White Cross workers should then, as soon as they are in the field, prepare others, such as war widows

and orphan girls, and thus the work of this new society will multiply rapidly.

It seems that the possibilities of Dr. Montessori's inspiring plan are practically unlimited, and the organisers are very anxious to obtain the co-operation of all in England who are interested in this work, to ensure its success.

Dr. Montessori insists very strongly that we should not wait for the end of the war to begin this supremely important

work. She has already formed a Committee in America, and she and her collaborators earnestly desire to see similar Committees speedily established in all the Allied countries. To this end offers of voluntary aid and of funds are urgently needed. Those who are interested in the scheme are invited to communicate with C. A. Bang, Esq., 20, Bedford Street, London, W.C., who has promised to assist in the formation of a Committee.



THE ABBÉ SICARD

By G. R. G.

We who read the "Herald of the Star" to-day owe a debt of gratitude to all those who were light-bringers in a darker age. Not the least of these was the Abbé Sicard. Carlyle refers to him: "Saddest of all, Abbé Sicard goes, a priest who could not take the oath, but who could teach the deaf and dumb; in his section one man, he says, had a grudge at him; the man, at the fit hour, launches an arrest against him, which hits. In the Arsenal quarter there are dumb hearts making wail, with signs, with wild gestures; he their miraculous healer and speech-bringer is rapt away." The "Encyclopædia Britannica," however, says that he lived long after the Revolution, and gives no hint that he was guillotined.

THEY crowded up as they saw him pass,
 With twisted fingers and voiceless sign,
 Mutely kneeling as if at Mass,
 As he reached his hand to the ragged line.
 Silent, they answered the silent cry,
 Stretched their hands in their mute despair,
 "God of the fatherless, shall he die?
 Answer our dumb and terrible prayer!"

The Abbé Sicard has raised his head,
 We knew his smile—he is smiling yet;
 Bravely he follows where he is led,
 Ours is the passionate, wild regret!
 In the soundless silence we see him stand,
 With his look of love that is half divine,
 Reading the touch of each eager hand—
 Only the Abbé can read our sign!

Up in the heavens where God shall wait,
 To judge the souls as they enter in,
 The Abbé Sicard will reach the gate,
 And drop his burden of earthly sin.
 "Answer for him"—so the word rings out—
 "Ye naked and hungry he clothed and fed,
 Ye faithless ones that he saved from doubt,
 Ye doubting ones that he loved and led."

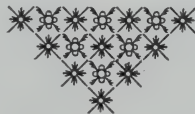
Answer ! How should the Abbé know
 The sound of the voices he never heard ;
 The sealed-up fountains that swiftly flow
 As the Angel of God their stillness stirred ?
 How should he know the thrilling cry
 That answers "*Adsum!*" to that command,
 He who could read an eager eye,
 And know the sign of a falling hand ?

Silence ! the answering cry is stilled,
 Rolling back over one and all,
 But the beautiful silence is stirred and thrilled
 By the eloquent hands that mutely fall.
 The love in our hearts we freely fling
 At his feet whose love was to us divine.
 Our new glad voices to God we bring—
 But the Abbé Sicard will know our sign.

So in the silence we mutely stand,
 We whom he saved, and loved, and led,
 And we know that he reads each eager hand
 By the turn of the beautiful, patient head ;
 See—he smiles as the silence grows,
 As the quick hands reach from the broken line :
 Our new, glad voices the Master knows—
 But the Abbé Sicard can read our sign.

Answer, hands that he freed and filled !
 Answer, eyes that he dried of tears,
 Passionate hearts that he stirred and thrilled,
 Pitiful hearts that have lost their fears !
 Answer for him as he stands and waits,
 With the patient droop of the silver head ;
 Open for him, ye golden gates !
 We will follow where he has led.

Up to the God whom he bade us love,
 Straight through the wine-press he trod alone :
 Silently still we throng and move
 To answer for him before the throne.
 The beautiful silence wraps us in,
 The breathless hush of our ragged line—
 God, who made us, will judge our sin,
 But only the Abbé will read our sign.



BOOKS WE SHOULD READ

A MIRROR AND SOME IMAGES. IDEALS AND PRACTICES. GREEK IDEALS. A Study of Social Life. By C. Delisle Burns. London: G. Bell and Sons, Ltd. 1917. 5s. net.

MR. BURNS knows one of the secrets of critical clear-seeing. In this lucid exposition of the thought of ancient Greece he is careful to define "typical" as (1) "not what was most common," (2) but what was most characteristic, and what was intended half-consciously by many who could not have defined their ideals.* In this definition and differentiation lies the lucid and sane criticism that soars above, dives beneath, surfaces and averages.

The root-principle and the fine flower of Greek idealism, as applied in practice, seem to have been the eternal truth that virtue (the blossom of manliness in man) consists in spontaneous excellence—i.e., that good thoughts, feelings, actions, will exude naturally from a man at unity with himself, whose rhythm accentuates the individual, with no false syncopated stress on the ephemeral personal lights and shadows.

The chapters on Plato and Aristotle are most delightful reading and contain perhaps the most valuable essential elements of the book.

The ideal man, according to Aristotle,

* From Preface.

with his three distinguishing attributes of "perfect self-control, greatness of spirit and intellectual insight," describes the average Athenian ideal of humanity, producing a being at once sound and sane, philosophical and practical. It is interesting to note how Plato and Aristotle alike lay stress on the truth that real excellence is the ability to use exceptional moments for the guidance or the elevation of a whole lifetime.

Perhaps Aristotle's ideal man may be defined as "the ideal gentleman," while Plato's is expressed in all that is connoted and contained in the word "philosopher." To Plato vice is disease, ignorance, deformity; love is the fire, wisdom the light, of life; lacking either, life is not, merely existence remains. The *Phaedrus* contains the apotheosis of Platonic teaching, the inspiration of a Master, the exaltation of love as a principle, transmuted essence of passion. Thus to Plato life was a divine adventure, to Aristotle a progressive education, and though the goal was identical, the disciplines are sufficiently diverse to suit the two most marked and generic types of men.

L. F.

WILLIAM MORRIS, PROPHET. Longmans, Green and Co. 1s. net, cloth 2s. 6d. net.

I WANT to suggest that William Morris's *News From Nowhere* is a book which should be read to-day as a modern vision of the Kingdom of Heaven on earth, which might bring us back to the first faith, not only of the best in the Socialist movement of the nineteenth century, but even of the early Christians. The first thing that strikes one is that the people whom William Morris sees in his vision are beaming with

fellowship, just the kind of fellowship that is wanted for the dispersing of the nightmare of our present unjust society and the establishment of the Kingdom of Heaven. It shows also what simple and common-sense arrangements such a fellowship could make possible, if only men would have faith in it. It would make liberty, equality, and fraternity a reality.

Jesus said to Peter, "On this rock I

build my ecclesia." It is remarkable that Morris uses the same word for his self-governing unit, in which practically all the management of the common affairs is done. For Mote, or Moot, or Gemote, is the exact translation of ecclesia.

Wisely, Morris says nothing about religious forms, though he does mention a church, in which a harvest feast is prepared at which he found himself unfit to assist. How could he, of the nineteenth century—how can we, of the early twentieth—foretell the technique of worship of an age when the Kingdom has come in holy fellowship? The seer John could only say of the New Jerusalem, "I saw no temple therein." We can guess that they will work together in joy. They may, as Morris dreams, use the word of the New Testament and call each other "neighbour"; and we can dream that they will be governed by the "Unseen Hand" as the early Christians were, and that the Holy Spirit will shine through their faces and words and acts as in Morris's vision.

And what a fellowship! See, for instance, on p. 197, where the dreamer asks, "Is the house in question empty?" "No," said Walter; "but the man who lives there will go out of it, of course, when he hears that we want it."

Surely it is our duty to make the most

of this prophet to whom God spake almost in our own day, to make the most of his vision to convince ourselves and our fellow-men of what we are, or should be, aiming at, of what is within our grasp and quite practicable if only we have enough faith and if only we will "repent"—that is, change our minds. For this is his burning message to our day:

Go back again, now you have seen us, and your outward eyes have learned that, in spite of all the infallible maxims of your day, there is yet a time of rest in store for the world, when mastery has changed into fellowship—but not before. Go back again, then, and while you live you will see all round you people engaged in making others live lives which are not their own, while they themselves care nothing for their own real lives—men who hate life though they fear death. Go back and be the happier for having seen us, for having added a little hope to your struggle. Go on living while you may, striving, with whatsoever pain and labour needs must be, to build up little by little the new day of fellowship, and rest, and happiness (p. 247).

"Whatsoever pain and labour needs must be." Yes, William Morris does not promise that it will be easy. He promises pain and labour, as our Lord promised "much tribulation," in the transition, till we reach the "rest and happiness of complete Communism" (p. 218) of "happy and lovely folk, who had cast away riches and attained to wealth" (p. 234).

A. ST. J.

"THE NEW DEMOCRACY: ITS WORK AS A SPIRITUAL FORCE."

NOTES ON "THE CHOICE BEFORE US." G. Lowes Dickinson.

London: George Allen and Unwin, Ltd., Ruskin House, 40, Museum Street, W.C. 1.

Democracy is the whole sum of the arrangements whereby all the faculties of a nation are brought to bear upon its public life; and the representative system—itself, no doubt, capable of and requiring much improvement—is the machinery by which the decisions thus reached are translated into action. Our present conduct of foreign affairs, even in countries otherwise democratic, is a survival from a different order; one where a nation was regarded as mere passive stuff from which a few men, with credentials held to be divine, should shape what figure they might choose. That order has passed away, with the conceptions on which it rested. A new order is struggling into life. And from the principles of the new order no department of

life can claim to be exempt.—("The Choice Before Us," p. 251.)

THE Day of Democracy is at hand—a Democracy as defined by Mr. Dickinson, who combines the mind philosophic and political, in the truest sense of "political." That day is dead when the word "democracy" spelt havoc and unloosed the hounds and furies of mob-rule and anarchy. But that the peoples of the world, through their *representatives*, no longer *misrepresentatives*, should govern

the world, becomes an ever-increasing certainty. We are still too blinded and blackened with the smoke of battle to see clearly. For true vision demands light and clarity, wisdom and order, as accessories, before accurate sight can be registered within mental atmospheric regions.

Still, things are moving. Other sounds than those of guns reverberate through the atmosphere to-day, to those whose inner hearing is even partially developed. This book augurs well for the future, though many of its developments cannot be realised in one mortal span. Philosophers cultivate a dual sight, which should not induce either squinting or myopia, *pace* the scorners! But philosophers know that the majority follow the minority—this is an axiom. Every majority was once a minority; sometimes the mass-motion is so slow that by the time it has made up its mind *and* body to move, that specific mode of motion is no longer desirable! Still, it

has learnt another step in the dance of life, and variety of experience is invaluable, if only for its own sake.

The nature of *The Choice Before Us* resolves itself into a certainty that the world of the future must express either militarism rampant or educated democracy liberated, one or the other.

In a world of manifestation through duality, democracy must follow universal rhythm. Spiritual and mental expression must be given to that voice of the people, before it can echo forth again those tones of God that once thundered through the throats of thousands. Then once again it may be true—*Vox populi, vox Dei*. The new democracy is still in the making, here, as in Russia. The Russian people to-day are not parallel with the flower of Russian democratic genius—their nation is still in the melting-pot. France did not bring forth Jaurès as the immediate fruit of the revolution, but the gods work, “and ultimately wisdom is justified of, and in, her children. L. F.

THE PARLIAMENT OF MAN. By M. A. Mügge (late of the B.E.F., France). Published by C. W. Daniel, Ltd., 3, Tudor Street, London, E.C. 4. Cloth, 6s. net, postage 5d.

A SHORT time ago it was my good fortune to peruse the most interesting book bearing the above as its title. The volume summarises and balances the various arguments for and against war as a means of settling disputes between nations, and puts forth a practical scheme for adoption by all nations in common which would ensure the permanent peace of the world.

The book has a threefold purpose: firstly, to survey all the more important arguments in favour of peace and those in favour of war; secondly, to point out the possibilities which lie before a Parliament of Man in respect of the great work it could do; thirdly, to indicate a few steps to be taken immediately after the present war, in order to bring within the scope of practical politics the establishment of such a central terrestrial autho-

riety. The author says that “it has been stated over and over again that war between States or nations has its natural justification in the absence of a Law Court endowed with sufficient executive power for the final settlement of their quarrels, and that although much to be desired from a humanitarian point of view, there is little prospect of a change without the establishment of a central authority.” Reviewing the past, he states “that during the last 3,400 years there has been one year of peace to every thirteen of war,” and that certainly is a large average.

I think readers of the *Herald* will be interested to know that the views of the writer coincide with those they themselves hold, and this comes out rather strikingly when he says: “Mightier than the sword is the idea. Everybody who desires that

from this welter shall emerge a better, a more stable structure of society, must admit that it is the duty of all the intellect not involved in the actual operations of war to take thought for the future. It is thought that distinguishes civilised man from the savage."

The constitution of the Parliament of Man forms a very interesting portion of the book.

This body is proposed to be composed of fifty States as members, consisting of an Upper House, a Lower House, and the Court, the members of the Upper House being styled Senators, of not less than thirty years of age. Each of these fifty States of the earth sends one representative with full and permanent ambassadorial power. Secondly, ex-presidents who have served their full term of office, and kings or rulers who have voluntarily resigned in favour of their successors, may, with the approval of their respective countries, become members of the Upper House as long as there are vacancies. Thirdly, every judge of the Court becomes, on retirement, automatically a member of the Upper House; these are denationalised on appointment as judges, and are only concerned with the wider interests of the Community of States. A member of the Upper House has precedence over a member of the Lower House, and the official language is French. Each member draws £10,000 a year, and in this respect the Parliamentary expenditure amounts to two million pounds per annum.

The members of the Lower House are elected every ten years, and are called Deputies; but every two years one-fifth of the members retire and new members take their places. They are elected in proportion to population, one member for every four million inhabitants of the globe. On the basis of the present population of the earth, which is sixteen hundred millions, the number of representatives amount to four hundred. The official language is French, and each member draws £2,000 a year. The President receives £10,000 a year. In this manner Parliament expends £808,000 per annum.

The President of each House is to be of

a different nationality each year, and they must not be of the same nationality; they are equal in status.

When acting together they represent the chief authority of Parliament, their joint assent and signature being necessary before any Bill can become law. In this respect they are like the two consuls in ancient Rome, being the supreme magistrates in the Community of States.

The Court is composed of fifty judges, one for each State; they are eminent jurists and statesmen, men who know the world and sympathise with mankind. They hold office for fifteen years. The status of a judge is equal to that of a member of the Upper House, and they draw £10,000 a year. If on retirement there is no vacancy in the Upper House a pension of £10,000 is to be paid, and he (the judge) must wait until a vacancy occurs. Then his pension ceases. The Parliamentary expenditure for the upkeep of the Court cannot exceed £600,000 a year.

A terrestrial tax of £40,000,000 a year is levied by Parliament, which works out at sixpence per head per year of the planet's population.

In its functions this Parliament is superior to any of its predecessors, such as the Hague Conferences, etc. By its constitution it is composed of democratic elements combined with the conservative principles of aristocracy. The elective members of its Lower House represent the terrestrial democracy, and exercise a corrective influence over all transactions, while the Upper House, representing the best elements of heredity and intellectual aristocracy, is the guiding, advising, conserving part of the Parliament of Man.

A word as to the objects which the Parliament legislate upon. They include the policing of the planet, the regulation of international traffic, postal and telegraph affairs, international food distribution, the standardisation of time, weights, measures and coinage; statistics; arrangements of scientific congresses of universal importance; the annual fixing of tax contribution and the number of local police for individual States.

The extraordinary objects of legislation

are the alleviation of national distress due to earthquakes and pestilences, adjustment of national and State frontiers, creation of new States, and changes in the Constitution.

The question of Woman's Suffrage is mentioned as having an all-round influence on national affairs and the great possibility of an indirect influence on international affairs. It is pointed out that woman would oppose war, except in self-defence; and she would ultimately imbue all municipal and international laws with the finer spirit of humanity, charity, and justice for which she has always been fighting, for if the grim Centaur of War is slain it will be by the sword of Justitia. In her book, *Women and Labour*, Olive Schreiner says woman will end war when her voice is heard fully and clearly in governance of States, because she knows the history of human flesh; she knows its cost. Men's bodies are our women's works of art.

The idea of political union is next dealt with, and the question is asked, Would the United States of America be as prosperous as they are if every member State of that great Federation could impose custom dues? It is Free Trade within their realm that, together with the absence of militarism, is the cause of America's enormous wealth.

Suggestions are made, such as a standard railway gauge, which would prove of great value for international through traffic. A uniform and cheaper rate for telegrams, letters, etc., is another suggestion, and the metric system of weights and measures should be adopted, following on which the International Office of Weights in Paris should endeavour to bring about the international standardisation of coinage.

Another suggestion is that the Press should be the Tribune of the People! To rise to that noble position it should insist on a first-class education for the new generation of journalists, and there should be a Chair for Journalism at every university. No one should be admitted to the profession without some thorough

knowledge of one or two foreign languages, of history and economics. It is finely stated that the journalist is a member of the highest guild, the guild of Plato's Guardians. An International newspaper is next mooted, and in connection with that a Peace Academy should be established at The Hague, which would be the scientific centre for the study of methods and means towards the realisation of the Parliament of Man. Statesmen, diplomatists, writers, and journalists should attend this academy for some terms. Here the most eminent pacifist specialists in international law, economics, statistics, history, and philosophy would investigate and lecture on all the numerous problems connected with the all-important subject, "The End of All War." Every student on returning to his country would become a centre of energetic propaganda, and the most gifted men should be sent to influence the heads of States. This Peace Academy would require considerable funds, but it is pointed out that if Great Britain, Germany, France, and Russia would annually grant one penny per head of their population for this purpose those four countries alone would raise a million pounds, and this Peace Budget would be quite sufficient to supply all the institutions mentioned. And the total amount of money thus spent within one year would be less than the sum paid for a single first-class battleship, and much less than the European nations spent within a few hours during the present war. New methods of teaching geography and history are introduced, and much stress is laid upon the necessity for every child to learn one foreign language at least.

Finally, our author introduces an excerpt from the *Novum Organum*, by Bacon, to the effect that "If our own age but knew its strength and chose to essay and exert it, much more might fairly be expected than from the ancient times, in as much as it is a more advanced age of the world, and stored and stocked with infinite experiments and observations."

G. W. B.

INTERNATIONAL BULLETIN

OUR CHIEF FESTIVAL

By Lt. E. A. WODEHOUSE

General Secretary of the Order. An Address for January 11.

BROTHERS OF THE STAR,—

Throughout the world, on this day, members of the Order of the Star in the East are celebrating the chief festival of the Order. It is well, therefore, on an occasion like this, to remind ourselves of that for which we stand, to reflect upon the purpose of the body to which we belong, and to renew our pledges of service.

The Order of the Star in the East was founded in order to prepare the way for that Great Teacher Who, its members believe, will shortly appear amongst them. This belief is the one condition of membership. The Order knows no restriction of religion or race. Consequently it numbers, amongst those who have enrolled themselves in its ranks, members of every great Faith and of almost every nationality. It is thus a truly representative body, standing for that quickened intuition in the great heart of Humanity, which is ever ready to catch, in advance, the first hints of any mighty and epoch-making Event in the spiritual history of man.

On this intuition our Order is based. Time alone can prove to the world that this premonition of ours is a true one. But for us, who have joined the Order, it has been strong enough to make us declare our open acceptance of what it tells us and our open allegiance to all that such acceptance entails. True it is that we have, as intellectual bulwarks to our intuition, certain ideas which seem, to us at least, completely reasonable. We believe, for example, that the spiritual history of mankind is by no means complete, and that it will be marked in the future by events as notable and as arresting as any which have happened in the past. And among these events we place the coming, from time to time, of

mighty Teachers, lifted high above ordinary humanity by reason of their spiritual greatness, to bring to the world what only They can bring. We believe that such Comings are necessary, in order to renew the freshness of Ideals which have become dulled and faded by the lapse of time; to remove the errors which the guardianship of Spiritual Truth by those who are imperfect must ever entail; and to re-adapt the eternal verities to the changing needs of the age. Such Teachers, we hold, are not in conflict with each other. They complete and fulfil each other. They do but carry on the same great work, which is the gradual enlightenment of humanity, the leading of it on from step to step in its age-long pilgrimage towards perfection.

Such is the general belief which we have as members of the Order. And to this we add the more special belief that the present time is one in which the appearance of such a mighty Teacher may be expected. And here, too, we feel that we may fortify our intuition by an appeal to observable facts. We see, in the world about us to-day, strong evidences of the dawn of a New Age. The old system of things is visibly breaking up around us. We are living in a time of the destruction of traditional forms. Whither exactly that destruction is leading us, we may not be able, at the moment, clearly to foresee. But at least, as members of the Order, we treasure the conviction that such periods of destruction are never final, but that they are assuredly the earnest and presage of a coming reconstruction. And we find support for that conviction to-day in the upwelling of a new and vigorous idealism, all the world over, which, flowing into many channels and watering many different fields of human life and action, bids fair, in the course of time, to effect a com-

plete change in the ordering of the life of mankind. In that Idealism we place our trust. Dark though the hour may be through which we are now passing, we believe that ultimately this new and generous Impulse must prevail. We see in it the first signs and hints of a Spiritual Revival which, as it gains strength and as outer conditions permit of its working, will give us what shall be veritably a New Age and a New World. And this faith permits us, even in the terrible times which we are now experiencing, to look with eyes of hope and confidence through the darkness of the present to the brightness of that which is to come.

In this great wave of resurgent Idealism, the Order of the Star in the East occupies a special place. It is designed to prepare the way for One Who, we believe, will be the supreme expression and the moulding and shaping force of those new Ideals, which are even now thrusting their way into the consciousness of men. That they require such a supreme expression, we sincerely believe; and history here is on our side. For history tells us that ideals must be focussed in personalities before they can become operative. The story of the advance of mankind is also the story of its leaders. And where the crisis is so great that its resolution stands, for ever afterwards, as the birth of a New Age or Dispensation, the Figure of such a leader is correspondingly mightier and more impressive. To this rank belong the great Founders of Religion; for every Religion is but the spiritual expression of a new impulse of Spiritual Life; and such an impulse, when it is of the first magnitude, ever marks the beginning of a New Age or Civilisation.

We then, who belong to this Order of the Star in the East, believe that a mighty Spiritual Impulse is at work in our world to-day; that it presages the dawn of a New Era; and that, for the inauguration of that Era, the Teacher and Leader will appear. The signs of the times suggest to us that His coming is not far off; and, believing this, we have banded ourselves together to do all that we can, in the time at our disposal, to

make the world ready for His advent, so that when He comes there may be, perhaps, somewhat less of difficulty in His way, somewhat less of opposition, than He might otherwise have experienced.

That, in the fewest possible words, sums up the purpose of the Order. There could be no nobler or more inspiring purpose, nor one which places us more directly at the very centre of the great world-movement which is now at work among men. It remains to ask ourselves how we may best achieve that purpose. What must we do, if we would really succeed in removing some of the difficulties from His path?

Our first duty is a clear one. We must familiarise the world with the possibility which is to us a matter of belief. The idea that great Teachers must continue, from time to time, to appear among men, is one which can be put clearly and reasonably. It has arguments to support it which, if rightly used, should appeal to any thinking and unbiassed mind. Members should be prepared, if questioned, to support their belief by an appeal to such arguments; for it is only through these that a link can be formed with minds which are accustomed to depend more upon reason than intuition.

It is probable that, when once this general idea has been accepted, the more special belief that the present is a time when one of these great Teachers may reasonably be expected will not be found difficult of acceptance; for the present crisis in the history of humanity is so obviously such a time. Any study of the Idealistic Movement of the age, however, which enables a member to obtain a more comprehensive grip of it will be very useful, as helping him to point out to the inquirer the general tendency of the Movement and the kind of re-ordered civilisation to which it seems to point.

Such is that part of our duty which belongs to what we call Propaganda. This, of its nature, must always be largely intellectual, the appeal of mind to mind. And we should remember here that Propaganda is dependent upon training and organisation. It is a matter of efficiency, of numbers, and of opportunities. No

member should be entrusted with the work who is not properly equipped for his task. On the other hand, the extent of our Propaganda depends entirely on the number of members at our disposal, thoroughly capable of carrying it out. And, even when we have a large number of such capable Propagandists, their opportunities for usefulness must depend upon the facilities provided for them by the organisation through which they work. This is the task of the various Star centres, of the larger groupings of the Order, and of the officers responsible for these. While the Propaganda is, and must be, largely intellectual in character, we must not forget that there are many who can be approached more directly by another kind of appeal. Some temperaments respond more readily to a stirring of the emotions; and, as for some the eyes of the mind have to be opened, so for others it is more necessary to open the eyes of the heart. For people of this kind—and indeed, on occasion, for others also—the Order of the Star in the East should provide Devotional Meetings. And an endeavour should be made to beautify and enrich these meetings in such a way as to give them the strongest possible kind of appeal. Music, literary beauty, orderliness and rhythm in the conduct of the meeting, harmony and beauty of surroundings—all these should be aimed at by those who would get the best effect out of such meetings. Nor should members be unwilling to adopt such simple forms of ceremonial, or such symbolism, as may help to bring home their message more vividly to those whom they wish to influence, and to impress it upon their hearts and imagination. We shall miss a great opportunity of service if we neglect the simple magic of “atmosphere.” This magic can be definitely studied, and the ability to use it depends upon practice and upon devotion. It would be well if, throughout the Order, there were a number of members, specially devoted to this form of work, capable of devising, writing and conducting what may be called a Devotional “Service” along Star lines. Members

will know themselves whether or no they feel adapted to this kind of work. It is, obviously, not a work for all. But it should not be neglected, and should be regarded as supplementary to the Propaganda of ideas. It is probable that an opening would be found for many members who do not feel themselves capable of the more intellectual kind of Propaganda and who at present do not quite know what to do, if this side of our work of preparation could be definitely developed.

So much for the work of Propaganda. The rest of our work may be divided into two heads.

In the first place we should remember that, in preparing for the coming of a Great Teacher, we must thoroughly attune ourselves to that great movement of Ideas which He will bring to fruition. It would be but a poor preparation if, while making ourselves ready for His coming, we should be unready for His work. The result would be that, at the best, we should be but uninstructed and incapable servants, when He actually comes and wishes to make use of us; at the worst, that we should reject Him after all. So that a very real duty falls upon us of putting ourselves in sympathetic touch with every form of Reconstructive Idealism which we feel to be upon the lines of His future work. Our intuitions should be sufficient guides here. However imperfect the forms in which such Idealism may happen to be expressing itself at present, by the aid of intuition we may get at the underlying principle, in each case, and decide whether or no it belongs to the Movement of Regeneration of which He will be the soul. Study, here, is one requisite; another is practical help, wherever possible. It would be a great thing if every Star member were actively engaged in some practical humanitarian work. Some day, we imagine, this will be the case; for when the Great Teacher comes, He will need to make us all into practical workers along some line or other. At present there are two possibilities open before us—either to engage in one or other of the activities which are

already at work in the world, or to initiate others of a more special kind, which have not yet secured workers in the outer world, but which we know, from those wiser than ourselves, will be required in the future.

The important point to remember is that, once a mould or form has been created, it can be indefinitely multiplied. With the coming of the Great Teacher, a mighty spiritual impulse will flow into the world. Work will become possible then on a scale which would be quite beyond our powers now. If, however, we can get things started even on a small scale, before He comes, they will be ready to His hand, when He needs them, and can be enlarged and multiplied at will. This is the justification of wide and varied effort, along many lines at the present time, however small each individual effort may be. We should be ready to experiment freely, to start things, to devise practical embodiments for our ideals. What matters is that the forms should exist, not that they should exist on an imposing scale. The reduplication of them, and the spreading of them (if approved) through the world, may be left to Him. Any ideal in education, in charity, in practical humanitarianism, may thus be practically experimented with by us, in the confidence that, if it be on the lines of His future work, the very starting of it will be directly useful to Him, for it will provide Him with a form into which He can breathe His life.

The second head, under which falls that part of our work which is not concerned with Propaganda, is that of the preparation of ourselves. As to the training of our characters, we have received from our teachers the fullest possible instructions as to what is required. Let us strive, as faithful servants of the Order, to realise those instructions in practice, looking upon our daily lives as even now consecrated to the Lord, to Whose service we have offered ourselves by becoming members of His Order. Let us endeavour to understand and to follow out, day by day, the high ideal embodied for us in our Declaration of Principles. Let these become *our* Principles, our own personal

rules of conduct, and not merely something which we repeat on special occasions.

And as we strive to mould our lives to the higher calling which we have voluntarily embraced, let us sometimes carry our imaginations forward into the future and try to realise, in thought, what the conditions are likely to be when the Great Teacher is actually amongst us. Shall we be willing to stand by Him then, in person, as we are now willing to stand by an idea? Let us realise how great will be the call upon our courage, how complete must be our disregard of the opinion of the world. No easy task it is to which we have set our hands, but one demanding high and heroic qualities. Let us, therefore, while there is still time, make ourselves strong, that, when the hour of trial comes, we may endure.

And, now, one last word. Let us remember that for Him, Who moulds the spiritual destinies of nations, the Order is a single instrument. He looks upon it as one, and will use it as one. Let us, then, be very careful lest we allow divisions to enter into our ranks; for to impair our unity is to impair our strength. Let us be as brothers working together, rejoicing in the privilege that is ours, and forgetting our smaller selves in the eager endeavour to pour out all our strength in the service of our Lord and Master.

AMERICA

November 19th, 1917.

Number of members, U.S.A.	5,090
Number of members, Canada	332
	<hr/>
	5,422
Number of organised centres, U.S.A.	74
Number of organised centres, Canada	8
	<hr/>
	82

The work of our Star Order has progressed steadily in the United States and Canada this year. It has a reliable following of utterly devoted members, who are persistently carrying its message onwards, while a good stream of new members is strengthening our ranks. The work

done in the following departments may be noted :

Leaflet Propaganda has been used extensively, followed by copies of *At the Feet of the Master* and *The Herald* where interest in the leaflets warranted further literature. The members are systematically sending leaflets to ministers of all denominations, the names being obtained from the official year-books of the different denominations. Thirty thousand leaflets have been distributed this year.

Press Articles have been written by our members and accepted by a good many newspapers. The experience of the members who have worked in this department was most valuable at the time when news reached us of the unjust internment of our beloved Protector. Our writers at once prepared articles of protest, several of which were published in the papers, and which helped, we feel sure, in stimulating the sympathetic comment on her intern-

ment which was expressed in various parts of the United States.

Canada has appointed its own Organising Secretary, Miss Menzies, under whose care the Star section has leaped forward to much increased efficiency.

The visit and lectures of Bishop Wedgwood have marked another item in our year's work which has greatly helped our movement, his addresses drawing large audiences.

The fact of our nation's entering the war in this great struggle for the right has increased our duties, but also our opportunities; and naturally, therefore, departments have been started to aid and cheer our boys at the front. We have the prospect of increasing usefulness during the coming year, and we hope to be able to report many new steps undertaken.

MARJORIE TUTTLE,

National Representative for U.S.A.

FOR THE CHILDREN

THE CHERRY TREE

By L. M. G.

"WILL you take us under the big cherry tree and tell us a story, please?" asked a tired little voice one afternoon in May. "It is too hot to play any more, and we would like a nice Sunday story."

"What do you call a Sunday story, little Nesta?"

"A Sunday story is about Heaven, where God lives."

"But surely God lives in other places besides Heaven, doesn't He?"

"Perhaps He goes visiting sometimes; but that is where He lives when He is at home."

"So Heaven is where God lives when He is at home; but is He not at home wherever He lives?" I queried. "Come, then, over here, and we'll see if we can find out some other places where God lives."

"Now then, little ones, cuddle down with me in this lazy-chair, and look right up into the big cherry tree. What do we see?"

"Such a lovely sight of white blossom, hanging on slender stems; such beautiful little buds just opening their petals to peep down at us."

"Every little flowret, every little bud, has God living in it. Now there is a little

breeze, just one of His whispers, and the petals come showering down on us to bury us like the 'Babes in the Wood,' until we fall asleep, dreaming that each delicate touch is one of God's kisses. And now we will dream we are up in the tree, in the midst of the lovely flowers.

"Hark! What is that beautiful music?"

"It is the song of the bees.

"Big bees, little bees. Buzz! buzz! buzz! All singing a joyous song, with God in their hearts.

"They come to the cherry tree, singing:

'Oh, cherry tree, give me some honey
For the children waiting at home.'

"In each lovely white blossom, too, a tiny fairy dwells, who has to take care of the flower and prepare it to grow into a cherry.

"And when the bees come singing for honey, God, in the cherry tree, whispers to the fairies: 'Give.'

"But first there is a little task the fairies would like the bees to do for them; so they sing to the bees:

'Oh, bees, go bring me some pollen,
Or the cherries never will come.'

"And God, in the heart of the bees, says, 'Go.'

"So the bees joyfully set to work and collect the pollen from other cherry trees, and bring it back to the fairies in our big tree, singing all the time:

"Give, give, give. We give to you and you give to us."

"The little flower-bells go 'Tinkle, tinkle,' and

'Take some honey, take some honey,
Take home all you want,'
sing the fairies.

"Then the bees very busily collect the honey from the flowers, leaving a few waxen grains of pollen in each white blossom, and taking a little honey.

"Presently we see them fly away. But how heavily laden they are!

"Look at the little baskets which God has given them. They are on the hind legs, and are full to the brim with honey sweet.

"Off they fly to feed the baby bees, and then to put away some honey for a

winter store, to serve them when all the blossoms are gone and they can no longer go collecting.

"In the meanwhile the fairies are busy, too. They take the pollen the bees have brought and touch the hearts of the little flowers, as God has told them how, so that by-and-by the little cherries will form. Day by day they will grow bigger and bigger, and redder and redder, till they gleam so bright amongst the green leaves that 'something' else will come, singing:

'Oh, cherry tree, give me your fruit
For my babies waiting at home.'

And God, in our hearts, will say: 'Yes; let the birdies have the fruit. We have had all the beauty of the flowers and the joy of the birds' music. Let them have the cherries.'

"Then our little fairies will polish up the fruit with the early dew, and we watch what will happen.

"Well, one fine morning we look out of window, and find that Mr. and Mrs. Jack Daw, Mr. and Mrs. Black-Bird, Mr. and Mrs. Missel-Thrush, and Mr. and Mrs. Chaffinch, with their children and sisters and brothers and cousins and uncles and aunts, to say nothing of distant relations, have had a very early breakfast party, and nothing is left for us but cherry stones and a few unripe or damaged fruits they thought might give the children indigestion.

"But we won't mind a bit, because it is so lovely to give.

"By that time the fairies will all have changed houses and gone to live in other parts of the tree, for they have other work to do. They are never idle. There are the leaves to be kept in order all the summer through; and when autumn comes, and the leaves fall, they have to see that everything is snug and ready for the long winter sleep.

"Then how the cherry tree will rejoice that it has done its work so well, and given so much happiness!

"There, that's the end of the story. But now you know that God lives in our lovely cherry tree; and perhaps, and I really think it is true, the cherry tree is a little bit of Heaven."

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MARCH, 1918

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The Order of the Star in the East

The Herald of the Star is the official organ of the Order of the Star in the East, and is obtainable through the Officers of the Order in the various countries of the world. A list of these Officers is given on page three of the cover of this magazine.

The Order of the Star in the East is an organisation which has arisen out of the rapidly growing expectation of the near coming of a great spiritual Teacher, which is visible in many parts of the world to-day. In all the great faiths at the present time, and in practically every race, there are people who are looking for such a Teacher; and this hope is being expressed quite naturally, in each case, in the terms appropriate to the religion and the locality in which it has sprung up.

It is the object of the Order of the Star in the East, so far as is possible, to gather up and unify this common expectation, wherever and in whatever form it may exist, and to link it into a single great movement of preparation for the Great One whom the age awaits.

The Objects of the Order are embodied in the following Declaration of Principles, acceptance of which is all that is necessary for membership:

- (1) We believe that a Great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.
- (2) We shall try, therefore, to keep Him in our mind always, and to do in His name and, therefore, to the best of our ability, all the work which comes to us in our daily occupation.
- (3) As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming.
- (4) We shall seek to make Devotion, Steadfastness, and Gentleness prominent characteristics of our daily life.
- (5) We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we try to do for Him and in His name.
- (6) We regard it as our special duty to try to recognise and reverence greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

The Order was founded at Benares, India, on January 11th, 1911, and has since both grown and spread rapidly. Its membership now numbers many thousands in all parts of the world, and includes men and women of all the great Faiths and of nearly every nationality.

Information about its life and work may be obtained from any of its Officers, and applications for membership should be sent to an Officer of the country to which the applicant belongs. Each member receives, on joining, a certificate of membership, leaflet, and card. The Badge of the Order is a silver five-pointed Star.

The Herald of the Star

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand.

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NATURE'S JOY

VISIONING thro' Wordsworth's eyes the daffodils
Which laugh'd and danc'd beside that northern lake,
I ask'd my soul what joy it is doth make
Nature so glad. It bubbleth in bright rills,
And I am sure naught else doth move the hills
On happy days in Spring! When blossoms shake
'Tis with such laughter, and the teardrop fills
Eyes of all flowers for none other sake.
O, darkly, darkly, from afar I know
That freely to live out the present hour
With heart unchain'd to Self—to let life flow
Even as it lists, spontaneous—is the power
Which, if we could but grasp it, would bestow
Even on us, too, bright Nature's happy dower.

E. A. W.





IN THE STARLIGHT

By LADY EMILY LUTYENS

It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order is at all responsible for them. But the writer feels she is more useful to her readers in expressing freely her own thoughts and feelings than if she were to confine herself to bare chronicles of events and to conventional ethical expressions.

IN Christian lands we have just entered upon the season of Lent, when our thoughts naturally turn to that period in the life of the Christ when, as we read in the Gospel story, "Jesus was led up of the Spirit into the wilderness to be tempted of the devil." After His fast of forty days the three great temptations were set before Him — to satisfy His hunger by making bread of stones; to cast Himself from the pinnacle of the Temple; to bow to the devil in exchange for rulership over the kingdoms of the world.

Like so many incidents of that wondrous life, this story of deep significance has been materialised by the Church, and much of its truth and beauty lost. An undue emphasis, for instance, has been laid upon the miraculous nature of a fast of forty days, regardless of the fact that Elijah, the great predecessor of Jesus, is also said to have fasted forty days, and that this feat of physical endurance has been frequently repeated in modern days by those who carry through a "therapeutic fast" to its full duration.

An event of supreme spiritual import is capable of various interpretations, and if I indicate a line of thought which to me seems helpful it is not in any sense with a

desire to voice anything but a personal interpretation.

It was after the baptism, the symbol of a great initiation, that Jesus was driven by the Spirit into the wilderness, the symbol, so to speak, of spiritual dryness. This experience is, I am sure, common to all who come into touch with any great spiritual force. There is an awakening of the higher consciousness blown upon by the breath of the Spirit, a quickening of inspiration and inner perception. The eyes of the spirit are opened to new worlds of joy and beauty, and an initiation or expansion of consciousness is the result. But in proportion to the heights attained are the corresponding depths to be sounded; in proportion to the ecstasy of inspiration will be the reaction of indifference and weariness. On the mountain top we drink of the elixir of spiritual life; in the wilderness the food of the soul is withheld from us, and both phases are needed for the attainment of that perfect balance which is to be the goal of man.

When the divine fire touches us we throw off the trammels of the personality and reach out into the all-embracing consciousness of God. In the wilderness we lose hold on that larger life, and are

tempted by the insistent claims of the personality—or, as we may well call it, the devil, the prince of illusion and lies as indeed it is. The personality is represented by our three lower bodies — physical, astral, and mental—each claiming to be the Supreme Self. This is clearly indicated by the nature of our Lord's temptations as recorded. The first was the call of the physical body for satisfaction—"Make of these stones bread that I may eat." Have we not all yielded to that temptation to make of stones the semblance of the living bread? Is the tempter not still with us to-day claiming that, in the new world we seek to build, the old standards shall still prevail, and the stones of its building shall be of earth and not of heaven?

The second temptation was to the astral or psychic nature—the call to use the powers of the larger self for the service of the lesser self; the desire to fly and leap where others walk, to prostitute powers given for service to personal ends; the assertion of psychic power as constituting a proof of spiritual sonship.

The third temptation is the most subtle because it touches the mental plane and makes appeal to an apparently noble instinct. From the personal standpoint Christ saw a world in pain, sheep without a shepherd, people without a king; His nation despised and rejected, bound in thralldom to Rome. If He used His newly-acquired powers to serve and uplift, who could blame? From a throne what might He not accomplish!—as a King wise and beneficent, as a Father of His people tender and true, as a Leader valiant and wise. Not to this end, however, was He born into the world; not for an earthly kingdom did He come forth from the Father. "I, if I be lifted up, will draw all men unto Me." Yes, but by a cross and not a crown.

A suggestion is given to us that something of the same alternative was set before the Lord Buddha. It was said of Him before His birth:

The Queen shall bear a boy, a holy child,
Or wondrous wisdom, profiting all flesh,
Who shall deliver man from ignorance,
Or rule the world, if he will deign to rule.

Thus showing that the choice would have to be made by the Great One Himself.

The same choice has still to be made by each one who enters upon the spiritual path whether he will use his powers to become wise and great as men count greatness and wisdom, or whether he will be a "fool in Christ." Remember what is said in *At the Feet of the Master*: "A small thing which is directly useful in the Master's service is far better worth doing than a large thing which the world calls good."

In the eyes of men the Crucifixion was apparently the end of a wasted life, an end clouded in shame and failure. In the eyes of God it was the entrance into Light and Glory. Man's shame is God's honour.

After all, every temptation may be summed up by the one word "discrimination," which, as we are told, "is to be practised, not only at the beginning of the Path, but at every step of it, every day until the end." It has to be practised by the individual; it has also to be practised by that collection of individuals we call the nation. This is a time beyond all others when discrimination is needed, when great issues are involved, and the lives of millions may hang upon our choice:

Once to every man and nation comes the moment
to decide,
In the strife of Truth with Falsehood, for the
good or evil side;
Some great cause, God's new Messiah, offering
each the bloom or blight,
Parts the goats upon the left hand and the sheep
upon the right;
And the choice goes by for ever, 'twixt that
darkness and that light.

God grant that we may have the grace, both as individuals and as a nation, to put aside the promptings of the lower, narrow self, and rise to our opportunity of international expansion.

THE CASE FOR INDIA

PRESIDENTIAL ADDRESS

(Continued from page 93.)

The Thirty-second Indian National Congress, Calcutta, 1917. President, Annie Besant.

IN September last our present Viceroy, H. E. Lord Chelmsford, defended India against later attacks by critics who try to minimise her sacrifices in order to lessen the gratitude felt by Great Britain towards her, lest that gratitude should give birth to justice, and justice should award freedom to India. Lord Chelmsford placed before his Council "in studiously considered outline, a summary of what India has done during the past two years." Omitting his references to what was done under Lord Hardinge, as stated above, I may quote from him :

LORD CHELMSFORD'S ESTIMATE

On the outbreak of war, of the 4,598 British officers on the Indian establishment, 530 who were at home on leave were detained by the War Office for service in Europe. 2,600 Combatant Officers have been withdrawn from India since the beginning of the War, excluding those who proceeded on service with their batteries or regiments. In order to make good these deficiencies and provide for war wastage the Indian Army Reserve of Officers was expanded from a total of 40, at which it stood on August 4, 1914, to one of 2,000.

The establishment of Indian units has not only been kept up to strength, but has been considerably increased. There has been an augmentation of 20 per cent. in the cavalry and of 40 per cent. in the infantry, while the number of recruits enlisted since the beginning of the War is greater than the entire strength of the Indian Army as it existed on August 4, 1914.

Lord Chelmsford rightly pointed out :

The Army in India has thus proved a great Imperial asset, and in weighing the value of India's contribution to the War it should be remembered that India's forces were no hasty improvisation, but were an army in being, fully equipped and supplied, which had previously cost India annually a large sum to maintain.

Lord Chelmsford has established what he calls a

"MAN-POWER BOARD,"

the duty of which is "to collect and co-ordinate all the facts with regard

to the supply of man-power in India." It has branches in all the Provinces. A steady flow of reinforcements supplies the wastage at the various fronts, and the labour required for engineering, transport, etc., is now organised in 20 corps in Mesopotamia and 25 corps in France. In addition 60,000 artisans, labourers, and specialists are serving in Mesopotamia and East Africa, and some 20,000 menials and followers have also gone overseas. Indian medical practitioners have accepted temporary commissions in the Indian Medical Service to the number of 500. In view of this fact, due to Great Britain's bitter need of help, may we not hope that this Service will welcome Indians in time of peace as well as in time of war, and will no longer bar the way by demanding the taking of a degree in the United Kingdom? It is also worthy of notice that the I. M. S. officers in charge of district duties have been largely replaced by Indian medical men; this, again, should continue after the War.

COMMISSIONED OFFICERS

Another fact, that the Army Reserve of Officers has risen from 40 to 2,000, suggests that the throwing open of King's Commissions to qualified Indians should not be represented by a meagre nine. If English lads of 19 and 20 are worthy of King's Commissions—and the long roll of slain Second Lieutenants proves it—then certainly Indian lads, since Indians have fought as bravely as Englishmen, should find the door thrown open to them equally widely in their own country, and the Indian Army should be led by Indian officers.

With such a record of deeds as the one I have baldly sketched, it is not necessary

to say much in words as to India's support of Great Britain and her Allies. She has proved up to the hilt her desire to remain within the Empire, to maintain her tie with Great Britain. But if Britain is to call successfully on India's manpower, as Lord Chelmsford suggests in his Man-Power Board, then must the man who fights or labours have a man's Rights in his own land. The lesson which springs out of this War is that it is absolutely necessary for the future safety of the Empire that India shall have Home Rule. Had her Man-Power been utilised earlier there would have been no War, for none would have dared to provoke Great Britain and India to a contest. But her Man-Power cannot be utilised while she is a subject Nation. She cannot afford to maintain a large army, if she is to support an English garrison, to pay for their goings and comings, to buy stores in England at exorbitant prices and send them back again when England needs them. She cannot afford to train men for England, and only have their services for five years. She cannot afford to keep huge Gold Reserves in England, and be straitened for cash, while she lends to England out of her Reserves, taken from her over-taxation, £27,000,000 for War expenses, and this, be it remembered, before the great War Loan. I once said in England :

"THE CONDITION OF INDIA'S LOYALTY IS INDIA'S FREEDOM."

I may now add : "The condition of India's usefulness to the Empire is India's freedom." She will tax herself willingly when her taxes remain in the country and fertilise it, when they educate her people and thus increase their productive power, when they foster her trade and create for her new industries.

Great Britain needs India as much as India needs England, for prosperity in Peace as well as for safety in War. Mr. Montagu has wisely said that "for equipment in war a Nation needs freedom in Peace." Therefore I say that, for both countries alike, the lesson of the War is Home Rule for India.

LOYAL HOPES

Let me close this part of my subject by laying at the feet of His Imperial Majesty the loving homage of the thousands here assembled, with the hope and belief that, ere long, we shall lay there the willing and grateful homage of a free Nation.

Apart from the natural exchange of thought between East and West, the influence of English education, literature and ideals, the effect of travel in Europe, Japan and the United States of America, and other recognised causes for the changed outlook in India, there have been special forces at work during the last few years to arouse a New Spirit in India, and to alter her attitude of mind. These may be summed up as :

- (a) The Awakening of Asia.
- (b) Discussions abroad on Alien Rule and Imperial Reconstruction.
- (c) Loss of Belief in the Superiority of the White Races.
- (d) The Awakening of Indian Merchants.
- (e) The Awakening of Indian Womanhood to claim its Ancient Position.
- (f) The Awakening of the Masses.

Each of these causes has had its share in the splendid change of attitude in the Indian Nation, in the uprising of a spirit of pride of country, of independence, of self-reliance, of dignity, of self-respect. The War has quickened the rate of evolution of the world, and no country has experienced the quickening more than our Motherland.

THE AWAKENING OF ASIA

In a conversation I had with Lord Minto, soon after his arrival as Viceroy, he discussed the so-called "unrest in India," and recognised it as the inevitable result of English Education, of English Ideals of Democracy, of the Japanese victory over Russia, and of the changing conditions in the outer world. I was therefore not surprised to read his remark that he recognised, "frankly and publicly, that new aspirations were stirring in the hearts of the people, that they were part of a larger movement common to the whole East, and that it was necessary to satisfy them to a reasonable extent by giving

them a larger share in the administration."

But the present movement in India will be very poorly understood if it be regarded only in connection with the movement in the East. The awakening of Asia is part of a world-movement, which has been quickened into marvellous rapidity by the world-war.

THE WORLD-MOVEMENT

is towards Democracy, and for the West dates from the breaking away of the American Colonies from Great Britain, consummated in 1776, and its sequel in the French Revolution of 1789. Needless to say that its root was in the growth of modern science, undermining the fabric of intellectual servitude, in the work of the Encyclopædists, and in that of Jean-Jacques Rousseau and of Thomas Paine. In the East, the swift changes in Japan, the success of the Japanese Empire against Russia, the downfall of the Manchu dynasty in China and the establishment of a Chinese Republic, the efforts at improvement in Persia, hindered by the interference of Russia and Great Britain with their growing ambitions, and the creation of British and Russian "spheres of influence," depriving her of her just liberty, and now the Russian Revolution and the probable rise of a Russian Republic in Europe and Asia, have all entirely changed the conditions before existing in India. Across Asia, beyond the Himalayas, stretch free and self-ruling Nations. India no longer sees as her Asian neighbours the huge domains of a Tsar and a Chinese despot, and compares her condition under British rule with those of their subject populations. British rule profited by the comparison, at least until 1905, when the great period of repression set in. But in future, unless India wins Self-Government, she will look enviously at her Self-Governing neighbours, and the contrast will intensify her unrest.

STRONG AS WELL AS FREE

But even if she gains Home Rule, as I believe she will, her position in the Empire will imperatively demand that she

shall be strong as well as free. She becomes not only a vulnerable point in the Empire, as the Asian Nations evolve their own ambitions and rivalries, but also a possession to be battled for. Mr. Laing once said: "India is the milch-cow of England," a Kamadhenu, in fact, a cow of plenty; and if that view should arise in Asia, the ownership of the milch-cow would become a matter of dispute, as of old between Vashishtha and Vishvamitra. Hence India must be capable of self-defence both by land and sea. There may be a struggle for the primacy of Asia, for supremacy in the Pacific, for the mastery of Australasia, to say nothing of the inevitable trade-struggles, in which Japan is already endangering Indian industry and Indian trade, while India is unable to protect herself.

WHAT THE EMPIRE REQUIRES

In order to face these larger issues with equanimity, the Empire requires a contented, strong, self-dependent and armed India, able to hold her own and to aid the Dominions, especially Australia, with her small population and immense unoccupied and undefended area. India alone has the man-power which can effectively maintain the Empire in Asia, and it is a short-sighted, a criminally short-sighted, policy not to build up her strength as a Self-Governing State within the Commonwealth of Free Nations under the British Crown. The Englishmen in India talk loudly of their interests; what can this mere handful do to protect their interests against attack in the coming years? Only in a free and powerful India will they be safe. Those who read Japanese papers know how strongly, even during the War, they parade unchecked their pro-German sympathies, and how likely after the War is an alliance between these two ambitious and warlike Nations. Japan will come out of the War with her army and navy unweakened, and her trade immensely strengthened. Every consideration of sane statesmanship should lead Great Britain to trust India more than Japan, so that the British Empire in Asia may rest on the sure foundation of Indian loyalty, the loyalty of a free

and contented people, rather than be dependent on the continued friendship of a possible future rival. For international friendships are governed by National interests, and are built on quicksands, not on rock.

DEMOCRACY

Englishmen in India must give up the idea that English dominance is necessary for the protection of their interests, amounting, in 1915, to £365,399,000 sterling. They do not claim to dominate the United States of America, because they have invested there £688,078,000. They do not claim to dominate the Argentine Republic, because they have invested there £269,808,000. Why then should they claim to dominate India on the ground of their investment? Britons must give up the idea that India is a possession to be exploited for their own benefit, and must see her as a friend, an equal, a Self-Governing Dominion within the Empire, a Nation like themselves, a willing partner in the Empire, and not a dependent. The democratic movement in Japan, China and Russia in Asia has sympathetically affected India, and it is idle to pretend that it will cease to affect her.

DISCUSSIONS ABROAD ON ALIEN RULE AND IMPERIAL RECONSTRUCTION

But there are other causes which have been working in India, consequent on the British attitude against autocracy and in defence of freedom in Europe, while her attitude to India has, until lately, been left in doubt. Therefore I spoke of a splendid opportunity lost. India at first believed whole-heartedly that Great Britain was fighting for the freedom of all Nationalities. Even now, Mr. Asquith declared—in his speech in the House of Commons reported here last October, on the peace resolution of Mr. Ramsay MacDonald—that, “the Allies are fighting for nothing but freedom, and, an important addition—for nothing short of freedom.” In his speech declaring that Britain would stand by France in her claim for the restoration of Alsace-Lorraine, he spoke of “the intolerable degradation of

A FOREIGN YOKE.”

Is such a yoke less intolerable, less wounding to self-respect here, than in Alsace-Lorraine, where the rulers and the ruled are both of European blood, similar in religion and habits? As the War went on, India slowly and unwillingly came to realise that the hatred of autocracy was confined to autocracy in the West, and that the degradation was only regarded as intolerable for men of white races; that freedom was lavishly promised to all except to India; that new powers were to be given to the Dominions, but not to India, India was markedly left out of the speeches of statesmen dealing with the future of the Empire, and at last there was plain talk of the White Empire, the Empire of the Five Nations, and the “coloured races” were lumped together as the wards of the White Empire, doomed to an indefinite minority.

The peril was pressing; the menace unmistakable. The Reconstruction of the Empire was on the anvil; what was to be India's place therein? The Dominions were proclaimed as partners; was India to remain a Dependency? Mr. Bonar Law bade the Dominions strike while the iron was hot; was India to wait till it was cold? India saw her soldiers fighting for freedom in Flanders, in France, in Gallipoli, in Asia Minor, in China, in Africa; was she to have no share of the freedom for which she fought? At last she sprang to her feet and cried, in the words of one of her noblest sons: “Freedom is my birthright; and I want it.” The words “Home Rule” became her Mantram. She claimed her place in the Empire.

DOUBTS ARISE

Thus, while she continued to support, and even to increase, her army abroad, fighting for the Empire, and poured out her treasures as water for Hospital Ships, War Funds, Red Cross organisations, and the gigantic War Loan, a dawning fear oppressed her, lest, if she did not take order with her own household, success in the War for the Empire might mean decreased liberty for herself.

The recognition of the right of the Indian Government to make its voice heard in Imperial matters, when they were under discussion in an Imperial Conference, was a step in the right direction. But disappointment was felt that while other countries were represented by responsible Ministers, the representation in India's case was of the Government, of a Government irresponsible to her, and not the representative of herself. No fault was found with the choice itself, but only with the

NON-REPRESENTATIVE

character of the chosen, for they were selected by the Government, and not by the elected members of the Supreme Council. This defect in the resolution moved by the Hon. Khan Bahadur M. M. Shafi on October 2, 1915, was pointed out by the Hon. Mr. Surendranath Bannerji. He said :

My Lord, in view of a situation so full of hope and promise, it seems to me that my friend's resolution does not go far enough. He pleads for *official* representation at the Imperial Conference : he does not plead for *popular* representation. He urges that an address be presented to His Majesty's Government, through the Secretary of State for India, for official representation at the Imperial Council. My Lord, official representation may mean little or nothing. It may indeed be attended with some risk ; for I am sorry to have to say—but say it I must—that our officials do not always see eye to eye with us as regards many great public questions which affect this country ; and indeed their views, judged from our standpoint, may sometimes seem adverse to our interests. At the same time, my Lord, I recognise the fact that the Imperial Conference is an assemblage of officials pure and simple, consisting of Ministers of the United Kingdom and of the self-governing Colonies. But, my Lord, there is an essential difference between them and ourselves. In their case, the Ministers are the elect of the people, their organ and their voice, answerable to them for their conduct and their proceedings. In our case, our officials are public servants in name, but in reality they are the masters of the public. The situation may improve, and I trust it will, under the liberalising influence of your Excellency's beneficent administration ; but we must take things as they are, and not indulge in building castles in the air, which may vanish "like the baseless fabric of a vision."

It was said to be an epoch-making event that "Indian Representatives" took part

in the Conference. Representatives they were, but, as said, of the British Government in India, not of India, whereas their colleagues represented their Nations. They did good work, none the less, for they were able and experienced men, though they failed us in the Imperial Preference Conference and, partially, on the Indentured Labour question. Yet we hope that the presence in the Conference of men of Indian birth may prove to be the proverbial "thin edge of the wedge," and may have convinced their colleagues that, while India was still a Dependency, India's sons were fully their equals.

The Report of

THE PUBLIC SERVICES COMMISSION,

though now too obviously obsolete to be discussed, caused both disappointment and resentment ; for it showed that, in the eyes of the majority of the Commissioners, English domination in Indian administration was to be perpetual, and that thirty years hence she would only hold a pitiful 25 per cent. of the higher appointments in the I.C.S. and the Police. I cannot, however, mention that Commission, even in passing, without voicing India's thanks to the Hon. Mr. Justice Rahim, for his rare courage in writing a solitary Minute of Dissent, in which he totally rejected the Report, and laid down the right principles which should govern recruitment for the Indian Civil Services.

India had but three representatives on the Commission ; G. K. Gokhale died ere it made its Report, his end quickened by his sufferings during its work, by the humiliation of the way in which his countrymen were treated. Of Mr. Abdur Rahim I have already spoken. The Hon. Mr. M. B. Chaulabi signed the Report, but dissented from some of its most important recommendations. The whole Report was written "before the flood," and it is now merely an antiquarian curiosity.

AN ATMOSPHERE OF INFERIORITY

India, for all these reasons, was forced to see before her a future of perpetual subordination : the Briton rules in Great Britain, the Frenchman in France, the

American in America, each Dominion in its own area, but the Indian was to rule nowhere; alone among the peoples of the world, he was not to feel his own country as his own. "Britain for the British" was right and natural; "India for the Indians" was wrong, even seditious. It must be "India for the Empire," or not even for the Empire, but "for the rest of the Empire," careless of herself. "British support for British Trade" was patriotic and proper in Britain. "Swadeshi goods for Indians" showed a petty and anti-Imperial spirit in India. The Indian was to continue to live perpetually, and even thankfully, as Gopal Krishna Gokhale said he lived now, in "an atmosphere of inferiority," and to be proud to be a citizen (without rights) of the Empire, while its other component Nations were to be citizens (with rights) in their own countries first, and citizens of the Empire secondarily. Just as his trust in Great Britain was strained nearly to breaking point came the glad news of Mr. Montagu's appointment as Secretary of State for India, of the Viceroy's invitation to him, and of his coming to hear for himself what India wanted. It was a ray of sunshine breaking through the gloom, confidence in Great Britain revived, and glad preparation was made to welcome the coming of a friend.

The attitude of India has changed to meet the changed attitude of the Governments of India and Great Britain. But let none imagine that that consequential change of attitude connotes any change in her determination to win Home Rule. She is ready to consider terms of peace, but it must be "peace with honour," and honour in this connection means Freedom. If this be not granted, an even more rigorous agitation will begin.

LOSS OF BELIEF IN THE SUPERIORITY OF WHITE RACES

The undermining of this belief dates from the spreading of the Arya Samaj and the Theosophical Society. Both bodies sought to lead the Indian people to a sense of the value of their own civilisation, to pride in their past, creating self-respect in

the present, and self-confidence in the future. They destroyed the unhealthy inclination to imitate the West in all things, and taught discrimination, the using only of what was valuable in Western thought and culture, instead of a mere slavish copying of everything. Another great force was that of Swami Vivekananda, alike in his passionate love and admiration for India, and his exposure of the evils resulting from Materialism in the West. Take the following :

Children of India, I am here to speak to you to-day about some practical things, and my object in reminding you about the glories of the past is simply this. Many times have I been told that looking into the past only degenerates and leads to nothing, and that we should look to the future. That is true. But out of the past is built the future. Look back, therefore, as far as you can, drink deep of the eternal fountains that are behind, and after that, look forward, march forward, and make India brighter, greater, much higher than she ever was. Our ancestors were great. We must recall that. We must learn the elements of our being, the blood that courses in our veins; we must have faith in that blood, and what it did in the past: and out of that faith, and consciousness of past greatness, we must build an India yet greater than what she has been.

And again :

I know for certain that millions, I say deliberately, millions, in every civilised land are waiting for the message that will save them from the hideous abyss of materialism into which modern money-worship is driving them headlong, and many of the leaders of the new Social Movements have already discovered that Vedanta in its highest form can alone spiritualise their social aspirations.

The process was continued by the admiration of Sanskrit literature expressed by European scholars and philosophers. But the effect of these was confined to the few and did not reach the many.

THE FIRST SHOCK

The first great shock to the belief in white superiority came from the triumph of Japan over Russia, the facing of a huge European Power by a comparatively small Eastern nation, the exposure of the weakness and rottenness of the Russian leaders and the contrast with their hardy, virile opponents, ready to sacrifice everything for their country.

THE SECOND SHOCK

The second great shock has come from the frank brutalities of German theories of the State, and their practical carrying out in the treatment of conquered districts and the laying waste of evacuated areas in retreat. The teachings of Bismarck and their practical application in France, Flanders, Belgium, Poland, and Serbia have destroyed all the glamour of the superiority of Christendom over Asia. Its vaunted civilisation is seen to be but a thin veneer, and its religion a matter of form rather than of life. Gazing from afar at the ghastly heaps of dead and the hosts of the mutilated, at science turned into devilry and ever inventing new tortures for rending and slaying, Asia may be forgiven for thinking that, on the whole, she prefers her own religions and her own civilisations.

DOUBTS OF WESTERN IDEALS

But even deeper than the outer tumult of war has pierced the doubt as to the reality of the Ideals of Liberty and Nationality so loudly proclaimed by the foremost Western nations, the doubt of the honesty of their champions. Sir James Meston said truly, a short time ago, that he had never, in his long experience, known Indians in so distrustful and suspicious a mood as that which he met in them to-day. And that is so. For long years Indians have been chafing over the many breaches of promises and pledges to them that remain unredeemed. The maintenance here of a system of political repression, of

coercive measures increased in number and more harshly applied since 1905, the carrying of the system to a wider extent since the War for the sanctity of treaties and for the protection of nationalities has been going on, have deepened the mistrust. A frank and courageous statesmanship applied to the honest carrying out of large reforms too long delayed can alone remove it. The time for political tinkering is past; the time for wise and definite changes is here.

PROGRESSIVE INDIAN STATES

To these deep causes must be added the comparison between the progressive policy of some of the Indian States in matters which most affect the happiness of the people, and the slow advance made under British administration. The Indian notes that this advance is made under the guidance of rulers and ministers of his own race. When he sees that the suggestions made in the People's Assembly in Mysore are fully considered and, when possible, given effect to, he realises that without the forms of power the members exercise more real power than those in our Legislative Councils. He sees education spreading, new industries fostered, villagers encouraged to manage their own affairs and take the burden of their own responsibility, and he wonders why Indian incapacity is so much more efficient than British capacity.

Perhaps, after all, for Indians, Indian rule may be the best.

(To be continued.)



It is of no avail to assert your own purity, even were true purity possible in isolation. Whenever you see corruption by your side, and do not strive against it, you betray your duty.

MAZZINI

INTERNATIONAL AIMS

By E. J. SMITH

This is a drastic denunciation of "the dehumanising spirit of hatred and vengeance."

HOW shall we try to prove ourselves worthy of the inspiring hosts who have suffered and bled and died for the twofold purpose of delivering the world from the appalling horrors of war and enabling those for whom they have made the supreme sacrifice to find "a more excellent way"?

To such a timely question there can surely be but one answer, and that is, by reducing the redeeming purpose, that is still carrying our noble heroes to victory, from the abstract to the concrete, that it may become a grand and glorious reality.

If, however, their wonderful example is to fire us with the will to achieve such a Godward consummation, the old order and the stupendous tragedy to which it has given birth must die together, for no system capable of levying such an awful tribute on men and nations can be permitted to survive unless these gallant sons have died in vain. The government of the few has divided the many—who in reality have no quarrel with each other—into two world-embracing hostile armies and covered the peaceful landscape with battle-grounds, training-camps and arsenals for human slaughter; it has converted the bounteous fields into charnel-houses and imposed upon civilisation a stigma that time cannot erase, and one in comparison to which the foulest records of barbarism pale into insignificance. It is responsible for ruin, desolation, and heartache such as history has never known, and when its greatest exponents have been defeated and there is time to turn to the mighty tasks of reconstruction, it is sincerely to be hoped that we shall use all the influence of which we are capable to bring the world under democracy, for whatever may be the shortcomings of the people—and they are many, for imperfect men do imperfect work—the death knell of oligarchies has surely been

rung. But that urgently needed transformation, and the equally drastic and far-reaching changes that must follow the war, cannot be achieved if we nurse the dehumanising spirit of hatred and vengeance. That hellish quality is at present covering the world with blood and tears, and will continue to do so, if it is permitted, till the time comes when men can gather grapes from thorns and figs from thistles.

It seems superfluous to say that the motives and desires out of which the war has grown can never produce the permanent peace for which we are fighting, but the number of well-meaning men and women who seem bent on giving them a chance to do so renders the constant reiteration of this obvious truth imperative. Unless our Christianity is for inside the churches and our own experience is to be ignored, we shall have to realise that the spirit which prompts our actions determines both their value and their effect, not only on others but also on ourselves, for our thoughts and feelings are boomerang-like, and their quality predestines the character of their reflex influence.

To ignore those subtle but everlasting truths may under present circumstances be natural, but that fact cannot alter them, though it is capable of defeating the very purpose for which our brave lads have forfeited their all, and sowing once more the seeds of lust and conquest that could but embroil our children's children in even more terrible slaughter than that through which our heroes are passing. Probably the finest example of Christian statesmanship that has ever adorned our international records was the South African settlement. Had that difficult problem been dealt with in the spirit that at present prompts so many enthusiastic patriots, the colony would now have been

lost to the Empire, and its sons would have been fighting for the enemy instead of standing at our side. That way alone lies peace on earth and goodwill towards men. When the war is over, let war cease, not only the infernal war of armaments, but also that of commerce which feeds it, and, instead of rearing artificial barriers against each other's trade and the world's progress, let the terms of peace so remodel international relationships that hereafter each member of the family of nations may contribute to the common store such commodities as geographical position, climatic conditions, and the people's aptitude are best adapted to supply, in order that mutual helpfulness and the spirit of comradeship and brotherhood that inevitably grow out of it may "cover the earth as the waters cover the sea."

Junkers, Napoleons of finance, and the magnates who wield the destinies of vested interests, and cannot therefore afford either to promote or permit great redeeming changes to take place, will dismiss such common-sense proposals with a shrug of the shoulders—that has always been their method of ridiculing whatever emanated from seers of visions and dreamers of dreams, and it has hitherto proved eminently successful in delaying indefinitely the birth of a new and better day—while the so-called, but sadly miscalled, "practical man," who does not realise that his only claim to the title is determined by the degree in which he succeeds in reducing the ideal to the real, who sees nothing impractical in the devastation and death that are laying countries in ruin and breaking their peoples with despair, and who ignores altogether the last three years' exposure of his fallacies, will have no difficulty in bolstering up the old order by the usual plausible sophistries and by picturing the disasters that would follow close upon the heels of inter-

ference. But such favoured products of our conscienceless systems, which lack all uplifting vision, forget that it has yet to be proved that an order is indispensable to human advancement which produces, maintains, and multiplies in every civilised land the gross inequalities of soul-destroying poverty and tyrannical wealth, sustains deep-seated social and industrial discontent in times of peace, and threatens the very existence of nations during periods of war.

In any case, if money making and power usurping are to continue to subordinate the moral and spiritual growth and development of the race, the system that pre-ordains such priority will have to be justified by evidence from less directly interested quarters. If, when this has been attempted, the brave men at the respective fronts, who will be the dominating factors in the stupendous work of reconstruction, and their anxious ones at home come to the conclusion that international co-operation is as necessary to insure the victories of peace as it has proved to be indispensable, both to the Allies and their enemies, during the unprecedented stress and strain of war, it is possible that some of the rough-and-ready emergency measures which are in force in every belligerent land, rather as monstrosities than as carefully-thought-out schemes, may be licked into shape and become part and parcel of the world's normal life. And in the same way the new democracies that are destined to rise, Phoenix-like, out of the war, may think that those who are compelled to pay the piper are reasonably entitled to call the tune, and thus decline any longer to be made the instruments of greed and ambition in a world where men's highest duty is to establish, not the thralldom of wealth and the dominion of despotism, but the Kingdom of God which these forces indefinitely postpone.



SCHOOLS OF TO-MORROW IN ENGLAND: III.

The Caldecott Community

By *JOSEPHINE RANSOM*

FIRST and foremost the beginnings and early environment of the Caldecott Community should be noted. It began in October, 1911, as a Nursery School in connection with

Education Authorities, the Hon. Directors of the Community put forward their conviction that only the wide quiet and beauty of the country could supply the right environment for its development.



CALDECOTT CHILDREN IN THE HAYFIELD.

the St. Pancras Crèche with a handful of small folk; very soon it had more than it could manage. It is not difficult to imagine what the surroundings were in Cartwright Gardens, near St. Pancras Station, nor the conditions of the streets and houses in which the children had their homes. As their school premises were condemned by the L.C.C.

Now the Community finds itself in Charlton Court, a fine Jacobean house upon the side of the Kentish hills, about six miles beyond Maidstone, with the wonderful sweeps of the Weald rolling away into the blue distance.

It is called a Community rather than a School because it was felt how great was the lack of co-ordination between home

and school life; also that the many urgent claims upon a child's attention should cease to be "attacks" and become instead fused interests. This required a brave throwing over of education routine as usually carried out, a close reciprocal contact with mothers, and freedom for the school to grow with the children.

Here we find them, then, in Mid-Kent, with every charm of refined home-life and beautiful surroundings in which to grow. There are about thirty children all told, who are frankly acknowledged as working men's children, their parents paying according to their income, and the remainder raised by donations and subscriptions. That the work is a charity is stoutly repudiated; it is rightly described as *opportunity*—as an escape from conditions entirely unfavourable to child-growth. From evils that are innumerable they have entered into a world of opportunity, from the terrors of London to the happy ease of the country—and the illustrations given are intended to emphasise the difference between what we know a child of London's poorer quarters gets and what the Community gives them in their new home.

The children all present a very cheerful, well-cared-for appearance, the smart bows of the girls and their little check aprons giving quite a French touch, which has that enviable knack of being simple yet distinguished. The boys looked capable and workmanlike in their belted smocks—again a French touch.

I spent some of my time looking over the house, with its light, airy, and cheerful dormitories, where are wholly delightful, simple little beds for the smaller children. They are about a foot high, with boards top and bottom, in which are holes through which run poles on which canvas is stretched. They are light, portable and comfortable. The babies have a nursery and nurse to themselves, for they come into the Community at the age of three. As there is a plentiful supply of hot water the children are bathed every night, and this they love, contrasting it with the "one bath a week in the kitchen" of London life.

A big, well-matured kitchen garden

supplies amply all the vegetables and fruit required and more, and the lady-gardener makes a success of her work, as do the trained domestic workers in the house. The children take part in everything—house, garden, looking after the donkey and the pig, and waiting at table, where the domestic workers join in the meals.

I spent the whole afternoon in the schoolroom, with about twenty children present, under the supervision of Miss Potter, one of the capable and enthusiastic Hon. Directors. Each child had its own time-table devised to suit its own needs, and with emphasis upon its own particular needs. A bell rang and the children settled themselves, taking about ten minutes till they were quietly at work, each at a separate table. Some were busy painting maps, some reading, some sewing; others clay modelling; two were having dictation, others learning tables, and others writing. The writing is after the new method, and seemed to give the children no trouble; and I noticed how high was the standard of neatness and clearness of the writing, as well as the ease with which they all wrote. The directress said very little, but gave quick and eager attention to any demand upon her assistance or advice. Once or twice she asked that one familiar with a certain lesson should help another; and then it was delightful to watch the two little heads bent absorbedly over the work, and note the spirit of willing service that existed between them. As one lesson was completed another was taken up, and if the whole set was completed before the appointed closing hour, then each child could please itself for the rest of the time with some favourite occupation. From time to time a deep and steady silence fell upon the room, to be broken presently by a child needing fresh apparatus or some change of occupation. There was no sign of idleness or evasion, but of continuous work, self-directed and happy. The children spoke to each other sometimes in quiet undertones, and only once, when several children were seeking for materials for another lesson, the supervisor's voice was raised in a request for less bustle.

From time to time the children get individual lessons alone or in groups of two or three, never more. Miss Rendel, the other Hon. Director, told me that each child gets seven hours a week of individual teaching, and these lessons they like so much that they cannot bear missing them. Sometimes they are missed when the general lessons are not well done and must be redone, then the precious lesson is forfeited to the repetition of what was not up to the proper standard.

offer a special variety of experience because of the general level of the class from which they come, though the Community is fast developing them into unusual members of that class. Here one wonders again, as one does with regard to Letchworth and Brackenhill—what does it all mean? What is the future asking of these children?

Sincerity is the aim after which the Community Directors strive; to enable the children to be sincere to themselves



CALDECOTT CHILDREN.

I asked Miss Rendel what conclusions her work had brought to her; for one soon realises that she and Miss Potter are trying not merely to train these children but are striving to read aright the very heart of childhood and find out how best it can be supplied with what it actually needs. Of course her conclusions are tentative because, as experience grows, she finds she must alter her outlook and her methods and be willing to realise that change must be always taking place. She is careful to distinguish between tone and tradition; the former giving steadiness, the latter perhaps proving sometimes a barrier to progress. The children, too,

and to others, and to face their motives openly. Therefore in troublous moments the motives of the disturbance are sought for and brought clearly to light. In their work the children are offered honest criticisms; if the work is not good no one pretends it is in order to please them, and they soon appreciate such honesty.

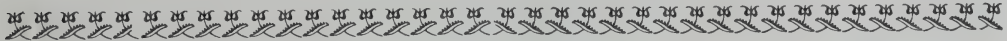
"Lowness of standard" is one of the problems the Community has to tackle. The children's idea of play is to be free to do as they please without the smallest interference of any kind. This does not mean to them even the joy of a loved occupation, but entire and complete flinging aside of all

standards. It is the "street" life with its lack of restraint that engenders this disposition. With this class of children it often happens that they are locked out in the street all day with a bag of food, and left to do precisely as they like till the mother returns from work in the evening.

Another difficulty is the prevalence of bad physical habits. Here Miss Rendel spoke only tentatively, but she thought this was responsible for so much of the moral laxity found in adult life. An older child, with a bad habit acquired either by itself or from another, can taint a whole tenement of children, and does. The little ones often recover; with many the habit breaks out about the age of seven and then is most difficult to cure, for it destroys at once the instinct of self-respect,

and of course later on moral responsibility, without which no community can be morally sane and healthy. This is a tremendous problem, and the Community is bravely facing it and openly combating it on the basis of it being a "disease" which requires treatment.

One must appreciate the courage and faith of the Directors and supporters of the Caldecott Community, and their infinite belief in the possibilities of childhood. Not that they are blind to defects and shortcomings, but that, realising these, they attempt in this beautiful fashion to rectify both. The whole work is an extraordinarily honest attempt to find the golden mean between the ideal and the practical, to blend the two into a scheme suited to a particular class of child.



LOVE BRIDGES

LOVE is the lodestar shining
On life's unfolding way;
The friendly star to guide us
Lest wandering footstep stray
Where Love lights up the darkness—
No light burns half so clear,
There is no fear of sadness,
For angels then draw near.

In this ever-changing world,
That never for an hour stands still,
Love is the changeless, godlike power
That turns to good all seeming ill.
It is the spirit all divine
Breathed into every heart;
The essence of all creeds and principles
Freed from their baser part.

From sun and moon and jewelled stars
The angels all proclaim:
Love is the fabric that they weave
To cleanse earth's tarnished fame.
The Bridge, not built by human hands,
That spans from earth to sky;
The one sublime, enduring thing
That can stress and time defy.

F. M. RANKIN.

COUNT CAESARE MATTEI

A Glimpse Into His Life and Work

By D. WILMER

I.

'Tis time

New hopes should animate the world, new Light

Should dawn from new revealings to a Race

Weighed down so long.—PARACELSUS.

THE twentieth century has ushered in new and improved systems in the domain of medical science, systems that are more in harmony with the habits and customs of the somewhat complex mode of living peculiar to the present stage of man's development. A greater liberality of thought is entertained towards those who seek to cure disease by means not generally considered orthodox; yet many miles remain still to be traversed before a universal medical system shall take its place in the world side by side with the one universal religion that is to come.

Count Cæsare Mattei, one of the leading pioneers of medical evolution, was born in the ancient city of Bologna in the year 1809, and inherited from his parents extensive possessions and vast riches. Left to his own devices at the early age of nineteen through the unfortunate demise of his father, the Count led for over ten years a wild and dissipated life, from which he was recalled by what appeared on the surface to be but a chance circumstance. Some satirical verses he had composed came under the notice of the poet and philosopher, Paolo Costa, who, appreciating the talent revealed in the lines, sent for the youthful composer, and expostulated with him upon his idle society frivolities and reckless mode of living, urging him to put his exceptional abilities and great intellectual capacities to a better and loftier use. So profound was the impression produced in the young man's mind that he then and there abandoned his careless habits and betook himself to serious thought and study under the guidance of his newly-found friend. No longer was his house the resort of

men and women who, like himself, had been content to drift with the tide, and feed their souls with foolish thoughts and superficialities; it transformed itself instead into a *rendezvous* for the most distinguished literary men of the day.

A long course of study in philosophy, literature, chemistry, agriculture, botany, and medicine culminated in an apparently trivial discovery that was to be the beginning of a new era for himself and for the people who were later to reap the benefits.

Important discoveries frequently arise through the observation of some simple fact or incident in Nature which presents itself to the intelligent eye, yet is passed over by all but those gifted few whose powers of perception are above those of their less-talented fellow-men. To the small minority a simple fact reveals truths that the untrained mind cannot perceive; the greatest wonders lie hidden from view because the intuitive insight is lacking to recognise for what these simple truths stand. They remain unobserved, or, even if partly observed, a superficial mind fails to grasp their import or to gauge their inner meaning. Count Mattei belonged to the minority; he observed, perceived, meditated, and finally discovered. Herbs, trees, grasses, all yielded up to him their secrets, and no worthier recipient of a sacred trust could possibly have been found than this Italian philanthropist and healer of men.

With his newly-acquired knowledge, the Count was not long in putting his theories to the test, and diseased animals of all descriptions gave him ample scope for the extended preliminary trials. So successful were these that the fame of his cures spread like a flame of fire, and we

see him restoring the peasantry to health with a measure of success that has scarcely ever been equalled either before his time or since. Indeed, so astounding has been the result of his life's labours that one may almost be tempted to place him on a level with the immortal sixteenth-century physician, Theophrastus Bombast von Hohenheim. After a prolonged

yet he did not consider those properties sufficient in themselves entirely to eradicate disease without certain additional factors introduced in the process of manufacture. The unique merits of his preparations consist (so he asserted) in the fixing of what he termed the "electrical principle" of the herb, tree, or grass. This "electrical principle" is, perhaps,



By kind permission]

COUNT CÆSARE MATTEI

[Review of Reviews

study of the extensive teachings of Samuel Hahnemann, he incorporated the law of homœopathy into the administration of his preparations; but while the homœopaths give only a single drug at a time, Mattei, on the other hand, compounded several of his herbs into one remedy, and, by a series of variations, produced a formidable array of specifics capable of embracing almost every known type of ailment. Although he recognised the fact that medicinal plants contained inherent properties of inestimable value,

analogous to the "vital principle" of the homœopaths, and to the "*arcanum*" of Paracelsus, and constitutes the vital power of the drug, apart from its actual substance. The Count disclaimed all occult knowledge, yet who shall say that he was not unconsciously dealing with the higher and subtler forces of Nature? And is it not possible that, unbeknown to himself, the Count had gotten hold of alchemical truths? For alchemy is not

* Vide *Occult Chemistry*, by Annie Besant and C. W. Leadbeater.

confined to the transmutation of metals; it brings to light as well the latent potentialities and arcane virtues of any and every product of the earth. Says Theophrastus von Hohenheim :

Alchemy is to make neither gold nor silver; its use is to make the supreme essences and to direct them against diseases.

Now this is exactly what Count Mattei has accomplished, and the proof thereof

ent benefit to the world at large surmounts the most persistent combativeness of man, and gains in the end a stronger hold upon those who can respond to its stimulus. The very antagonism of strife raised against the Count served but as a stepping-stone to surer ground and more marked success. At one period of his life, so bitter was the feeling entertained towards him by his



[By kind permission]

COUNT CÆSARE MATTEI'S BEAUTIFUL CASTLE OF LA ROCHETTA

[Review of Reviews.]

lies in the overwhelming mass of medical and other evidence that is forthcoming in favour of his system. As is the case with all really great men, the Count had to face wholesale persecution on the part of the medical faculty, which opposed him at every turn, and interfered incessantly with his projects. Inventions and discoveries in every branch of knowledge meet invariably with scepticism, ridicule, and prejudice. But what matters? A discovery that is of real and perman-

ent enemies in the medical world that he felt himself compelled to retire to his stronghold of La Rochetta, a castle he had constructed to his own design just outside Bologna, there to carry on undisturbed the labours that were destined later to bear such glorious fruit. That the Count's genius was not confined to science and medicine alone is demonstrated by the exquisite architecture and workmanship of La Rochetta itself, built in the style of a Moorish palace, and

designed from drawings and plans whose details the simple peasants carried out under the guidance of his master hand.

In Pope Pius IX. Mattei found an ardent supporter and faithful friend. He assisted the Count in a practical way by ceding him the military hospital of Santa Teresa at Rome for the express purpose of thoroughly testing the result of the treatment upon every type of disease. The director and senior physician of the hospital, Professor Pascucci, himself bore witness to the astonishing results produced, and did not hesitate to employ the Count's specifics in preference to any others. This same open-minded physician published a detailed account of sixteen cases of cancer cured by the use of these medicines alone. Two among the number were persons of high social standing, well known in Italian society circles. These occurrences took place forty years ago, and medical science has still to find a cure for this the greatest scourge of mankind.

Through the untiring efforts of the late Mr. W. T. Stead and one or two English medical practitioners, the Mattei remedies have become firmly rooted in British soil. What a storm of antagonism they raised, and how unfairly were the test cases conducted by the committee of medical men appointed to enquire into the matter! It is not claimed for the Mattei remedies that they are chiefly or always a cancer cure; that they will eradicate cancer after operation, or after a certain stage of its development has been reached. But when it is too late to effect a cure the unfortunate victim can at least end his days free from the agonising pain attendant on this terrible complaint. And if this were all that the Mattei remedies could do in respect to cancer, that alone would be a big step in the right direction, for few indeed are those who die in even comparative comfort at the present time from this fell disease. Two authenticated cures by Matteism of recurrent cancer are, however, on record. In both instances three operations had been undergone, and on both occasions the malady had reappeared in a markedly worse degree. These cases were treated with the speci-

fics by a London physician, and afterwards shown to the surgeon who had performed the operations. They recovered completely, and this when a medical verdict had doomed them to an early grave.

In the 'eighties, when cholera was raging in Italy, a certain Dr. Risorgato cured every case brought to him for treatment with *Scrofoloso* 1, the specific then employed for this devastating affliction. The head of the Medical Faculty at Palermo, startled beyond measure at the doctor's phenomenal success, sent for him purposely to ascertain what means he had employed to meet with such unheard-of results. On being informed that the Complex-Homœopathic remedies of the Italian nobleman alone were responsible for the cures, he promptly forbade their further administration. So Dr. Risorgato was perforce compelled to abandon their use. Such an outcry did the treatment meted out to the doctor engender that the Medical Faculty were compelled to send troops to clear the streets and disperse the excited populace, who had ventured to revolt against the verdict. Dr. Risorgato was eventually driven from Palermo, and this because he had saved human lives and relieved human suffering by methods outside the prescribed limits of professional etiquette.

From June, 1865, to October, 1867, no fewer than twenty thousand persons were treated and cured by Matteism under the supervision of two qualified Italian physicians, Drs. Conti and Coli. Among the numerous doctors of high repute who made use of the specifics in every phase of illness, acute or chronic, mention must be made of Garth Wilkinson, a man compared by Emerson to Bacon in the power of his intellectual capacities. This lends colour to the claim made by the Count that complex-homœopathy is superior to homœopathy. Garth Wilkinson was himself a homœopathic practitioner, and those few members of the medical profession who have changed from allopathy to homœopathy, and from thence passed on to complex-homœopathy, bear silent witness to the truth of Count Mattei's assertion. Both systems

are scoring brilliant victories where all other means have failed.

Despite its name, complex-homœopathy is simpler to carry out than homœopathy. The specifics of complex-homœopathy number about fifty all told; those of homœopathy reach approximately the enormous total of eleven hundred, and these include products from both the vegetable and animal kingdoms. It is obviously impossible to record in full all the evidence there exists to prove the genuineness of the Mattei cures.

The Count died in 1896, in his eighty-seventh year. Seven thousand mourners followed him to the grave, a mighty, silent concourse of reverent tribute to a great and noble soul. For a considerable period the Italian Government enforced a law which forbade the sale of any preparation whose formula remained undisclosed. This, however, did not prevent the export of the medicines into foreign lands, whither they found their way in numbers amounting to millions of phials per annum. The highest in the land scorned not to avail themselves of these wonder-working remedies, and many distinguished persons were entirely restored to health by their agency. Coming to quite modern times, the name of Lord Roberts as a convert to Matteism is one that should convince the most sceptical reader; and General Sir R. Pole-Carew, an officer who won distinction and honours in the South African War, has declared himself a firm believer in the system as the result of actual experience gained from its use. Among missionary workers in all parts of the world evidence is not slow in forthcoming to testify to the successes achieved by men whose knowledge of medical lore is slender in the extreme. The Jesuit Father Müller, at Mangalore, the site of a leper asylum, claims to have healed two lepers so effectively that they were enabled to leave the hospital for good and return to their native land. Some publicity was given to these cures of leprosy by a letter printed in the *Indian Daily News* of the period.

The Count has been the subject of bitter criticism because he refused to divulge the secret process wherewith he contrived to

endow the herbs with so powerful a curative virtue, or even the formulæ of the various remedies. The Faculty, gratified at the opportunity afforded by his refusal, did not scruple to brand him as a quack, forgetting that it was already investigating other obscure preparations. Koch's specific for consumption and Professor Ehrlich's *Salvarsan* must be classed under this head.

For a number of years Count Mattei supplied his medicines free to all who applied for them, and declined on one occasion an American offer of two hundred thousand dollars for the sale of the secret process. The reason he gave for refusing to part with the knowledge he had acquired by patient study and prolonged research was his fear lest in the greed for gain inseparable from competitive trade the remedies should not be prepared strictly in accordance with the rules he had so carefully formulated, and which were so essential a factor for success. His unparalleled generosity was, however, grossly abused by unscrupulous persons, who sold the phials at extortionate prices and even stooped to supplant the genuine products by worthless imitations.

It has been already stated that Count Mattei was a very rich man, and rich he would in normal circumstances have remained to the end of his days. But a young nephew, to whom he had bequeathed his possessions and wealth, violated the sacred trust reposed in him and squandered the moneys committed to his care. Much to the Count's sorrow, the beautiful family estates were all sold, except La Rochetta, which he managed to retain for himself. These two factors were mainly instrumental in deciding the Count to sell the medicines in the usual way. He adopted, in the place of his disinherited nephew, Signor (now Count) Venturoli Mattei, by whose praiseworthy methods the Count's fallen fortunes were ultimately retrieved. Several years before his death he revealed the secrets of complex-homœopathy to this adopted son, who is carrying on the business at the present time.

(To be concluded.)

LOCAL SELF-GOVERNMENT

By SIR ARTHUR CHAPMAN

This is a clear exposition of the power in the hands of the people to improve existing conditions on constitutional lines, and of the duty of every citizen to exercise that power and to raise the general level and well-being of his locality.

LOCAL Self-Government is the term used to denote government by the various local authorities, from County Councils or County Borough Councils down to Parish Councils, which have been gradually created throughout the United Kingdom for the purpose of giving effect, under the supervision and control of Government Departments, to the laws made by Parliament for the improvement and the well-being of the whole community.

It is a very delicate and complicated piece of machinery which is the outcome of long experience. It has been gradually evolved from small beginnings in past ages, until in recent years it has become in our great cities, as also in our country districts, a very powerful and well-regulated system of administration by which the people in each locality are given the opportunity, subject to certain regulations made by the central government, of managing their own purely local affairs.

It has proved itself to be a system of government peculiarly well adapted to the genius of the English people, who together with the Scotch have always shown themselves willing to obey the laws of the country provided they have had a voice either directly or indirectly in the making of them, and provided they have been given a certain amount of latitude in putting them into force in the manner best suited to their local conditions and requirements.

It would be impossible to exaggerate the beneficial effects that local self-government has already had upon the character and lives of the people who have lived under it, or to put any limit on what may eventually be accomplished by

means of it if only the general public can be induced to understand the importance in their own interests of making a full and intelligent use of it. No one who knows anything of the history of the English people can fail to understand what an important part it has played in safeguarding our liberties as a nation, but few people realise how great an influence it has had as a school of civic duty in encouraging that local public spirit which has been so marked a feature for good in the life of some of our great cities, such as Birmingham, Leeds, Manchester, or Liverpool, and which is now slowly but surely making itself felt to the advantage of all concerned in many of our counties and rural districts; or how it has brought home to the minds of all thoughtful persons the advantages that accrue to a community by co-operation for a common purpose and a proper understanding of the saying, "God helps those who help themselves"; in other words, how it has been the means of promoting those virtues of self-reliance and independence which are absolutely indispensable to the development of a free people.

Judging by what local government has already been able to accomplish, one is pretty safe in predicting that in the future it will probably be the most potent means by which we shall as a nation after the war is over be able to revolutionise many of the worst of the social conditions under which we have hitherto been content to live. If this statement is approximately correct, and I have not the smallest doubt that it is, it is clearly the bounden duty of all men and women who are interested in the regeneration of England to acquire some knowledge of what ought to be done by those who are chosen to adminis-

trate this all-important department of our national administration; for only those who understand the principles upon which local government has been established and make themselves acquainted with the powers and duties entrusted to local authorities can hope to play a useful or intelligent part in securing its development in the future with a view to new requirements or altered conditions on sound and democratic lines which will ensure the best use being made of it.

It is not, of course, possible within the limits of an article which is intended to deal with the subject of local government generally to give all the details that are requisite to enable a person to become an expert in the intricacies of local administration; but the following information, which can be easily supplemented by means of text-books, may, perhaps, stimulate some of those who read it to desire to know more.

It is, perhaps, advisable at the outset to point out that local self-government has by no means the scope of freedom which its name seems to imply. The popularly elected bodies which administer local affairs in either counties, boroughs, districts, or parishes, and apparently spend the ratepayers' money with a free hand on objects of which the ratepayers through their representatives approve, are, as a matter of fact, subject to very strict control and cannot, without incurring serious penalties, transgress the limits assigned to them; they are the creatures of statute law, and cannot exercise any powers or perform any duties other than those defined by the statute creating them; those powers and duties are of a far-reaching character, and vary according to the importance of the area controlled and the nature of the work to be carried out; the majority of them are obligatory, but some of them are permissive, and therefore exercisable or not at the option of the authority. A certain proportion of the expenditure incurred by local authorities is derived from grants paid by a central government, the balance being procurable from the rates; a strict control over the work and expenditure of local authorities is thus exercised by the

central government on the one hand by means of inspection, yearly or half-yearly audit, and the power of withholding grants, and by the ratepayers on the other hand, by means of periodical elections.

The development of local self-government has during the last two generations been both continuous and extensive owing to the fact that as the work of the State has grown in volume in response to the demands that have been made upon it in connection with the improvement of social conditions, it has been compelled by the force of public opinion gradually to adopt a policy of decentralisation, which is really the only safeguard we possess against the pitfalls and drawbacks incidental to a bureaucratic form of government managed by a host of highly-paid officials. The State has in recent years, in pursuance of this policy, been obliged to entrust local authorities with the supervision and control of many services of a quasi-national character in addition to purely local ones. Experience has shown that these services can only be administered efficiently, as in the case of education, by an authority such as a county council controlling a large area which includes rural as well as urban districts, and is thus in a position to oblige those places that have a high rateable value to contribute to the support of those that have a low one. As it is quite certain that the State will be called upon to undertake many new duties of the character alluded to after the war is over it may be predicted with certainty that the action of Parliament will tend more and more in the direction of increasing both the number and importance of the duties at present undertaken by county councils and other major authorities.

In considering the question of what local self-government may be able to achieve under the altered conditions that will prevail after the war is over two questions at once occur to one. Will local authorities be able to secure the service of a sufficient number of suitable people to man the new committees that will have to be started in addition to existing ones in order to carry out the new duties that I have foreshadowed, and will public

opinion be in favour of their pursuing a progressive rather than a reactionary policy in connection with them? I believe myself that both these questions can safely be answered in the affirmative. The increased importance of the work is bound to attract a large number of men and women who have hitherto taken no part in public service, and the work of committees may well be lightened by a co-optation of a limited number of persons specially interested in any particular subject. We need not, I think, trouble ourselves very much with regard to the future policy of local authorities. That policy will be what the people choose to make it, and I think we may feel pretty confident that the new spirit which the war has evoked amongst men and women of all classes will insist in the future upon a greatly improved standard with regard to all such matters as those with which local authorities will have to deal.

It should never be forgotten, however, that, after all is said or done, the ability of local self-government to achieve the reforms that many of us are hoping for must ultimately depend upon two factors—the character of the men and women who are elected to administer it and the driving force in the shape of public opinion that is behind them. It is scarcely necessary to point out that if local self-government is to be a real power for good it must be free from even the suspicion of petty jobbery and corruption of any kind. There have, it is true, been in the past a few gross instances of maladministration by some minor local authorities; but it may, I think, be fairly claimed that local administration throughout Great Britain has, on the whole, been free from serious shortcomings in this respect. This has no doubt been due in no small measure to the institution of a careful system of audit by impartial Government officials and the wholesome publicity of free criticism which has pervaded our local public life; but what has contributed more than anything else to maintain a high standard of rectitude amongst our local authorities has been the fact that local government in Great Britain has succeeded as it has done in no other

country in the world in securing the services of a large number of persons of capacity and integrity who have been willing to undertake public work without remuneration of any kind or even the reimbursement of their out-of-pocket expenses. It is sincerely to be hoped that English men and women will continue to be willing to undertake the honourable obligation of public service without pecuniary reward; but as it is essential that the choice of candidates should not be restricted to those who have means, it is of the highest importance that the public should understand that it is neither just nor expedient that the community should not be called upon to meet any expenditure incurred by those who from a sense of public duty are willing to serve it.

It is not only essential, for the reasons mentioned above, that only men and women of the highest character should be elected to serve on local councils, but it is highly important that they should also be persons of ability, both willing and able to devote sufficient time to ensure their having a real voice in the direction of the policy of the council of which they are members, for otherwise all real power must inevitably pass into the hands of the permanent officials, who may very easily become bureaucrats, and so bring about the very danger that a system of decentralisation is primarily intended to obviate.

If it is essential that those who are elected to serve on local councils should be persons of integrity and ability, it is of equal importance that there should be behind them the driving force of a public opinion which, by upholding the dignity as well as the duty of municipal life, will impel them to aim at the maximum instead of the minimum possible in the use of the powers and duties of a local authority. This public opinion can only be created in a county, city, or town if those men and women who are sincerely desirous of improving the conditions of their fellow-creatures, and who believe that a strong and able local authority may do almost as much, if not more, than Parliament itself to improve the condi-

tions of life in a local area, will take the trouble to band themselves together for the purpose of educating those who are less educated than themselves to understand and appreciate the opportunities that have been placed at their disposal by Parliament. That was what was done in Birmingham with such wonderful results by the late Joseph Chamberlain, Dr. Dale, and Mr. Dawson.

Those men dreamed dreams many of which they lived to see realised; they were never tired of dwelling with enthusiasm on what a great and prosperous town like Birmingham might do for its people; they dilated upon the possibility of sweeping away streets in which it was not possible to live a healthy, decent life, of making the town cleaner, sweeter and brighter; of providing gardens, parks and music; of erecting baths, free libraries, art galleries and a museum; they insisted that great monopolies like the gas and water supply should be in the hands of the Corporation, that good water should be supplied without stint at the lowest possible prices; that the profits of the gas supply should relieve the pressure of the rates; they even dwelt on the glories of Florence and the other cities of Italy in the Middle Ages, and suggested that Birmingham, too, might become the home of a noble literature and art. The result of their efforts was to invest the Council with new attractiveness and dignity, and it became the ambition of young and cultivated men of high social position to represent a ward and to become aldermen and mayors. The people in this way were taught gradually to understand that increased expenditure if wisely directed was not extravagant, and that it did not necessarily involve the raising of the rates, since all that tends to lessen sickness and crime and to lift the

general level and well-being more than repays the cost; lastly, but by no means least, they were induced to believe that not to vote was to act the part of the unfaithful servant who hid his talent in the earth and made no use of it; that to vote corruptly was a felony, as it appropriated to the selfish purposes of those who did it what they had received as trustees for the town or the nation.

There is no reason that I know of why what was done in Birmingham with so much success should not be done in every county, city, borough or district in the United Kingdom. All that is required is that in every centre there should be established a committee composed of earnest-minded men and women who will make it their business to teach their fellow-citizens by means of lectures, public meetings, and personal visitation to understand that Parliament has placed in their hands an instrument in the establishment of local self-government which, if they will only learn how to use it properly, is capable of removing many of the hardships of which they now not unnaturally complain. If one of the results of the terrible ordeal through which we are passing should be to inspire some of those men and women amongst the educated classes who, from either apathy or want of knowledge, have hitherto stood aloof from any participation in local government to take some such action as I have indicated, we may yet live to say that the war will not have been in vain.

I propose in the next article to deal in greater detail with some of the powers and duties entrusted to local authorities so that readers of the *HERALD OF THE STAR* may be better able to judge for themselves what can be achieved by a wise and intelligent use of them.



THE IDEAL NATION

METHOUGHT I saw a nation arise in the world, and the strength thereof was the strength of God;
And her bulwarks were noble spirits and ready arms, and her war was in the cause of all mankind.

And the living flame of purification illumined land and sea, and her light was a beacon to the coasts afar off.

And against all the ills of heart and body her power went forth, and consoled the weak in the extremity of their need;

And chains fell off from the oppressed, and comfort came to the toilers in their misery, and the bondsmen of iniquity felt the breath of freedom on their brows;

In the remote desert the children cried for joy, and the mother returned to her loved ones, and the curse of the robber was heard no more;

And instead of war there came amity over all the earth, and the energies of man were turned against the foes of all.

And the captains were captains of industry, and of noble skill in all manner of work, and of high thought for the good of brethren under every star.

And that people sought the truth, and cast the idols of superstition into the oblivion of error, and their souls were set free from the corruption of imposition.

And they cast forth out of the land plagues and diseases of every sort, for they were strenuous in science and in hatred of every foul thing;

And every child was trained in the beauty of a clear spirit and an open mind, and in the use of reason rightly, and in living for the ideal good;

And the sad crowds of cities were dispersed over the fields, and new generations grew up to a fairer life, and every man rejoiced in his garden and in the kindly fruits of the earth;

And rich and poor laboured together, and foresaw evil, and armed themselves with care and temperance and frugal pleasure, and trouble gave place to merry and worthy days;

And the harvest of the mind was esteemed a higher care than the harvest of earth, and the getting of riches was less than the spending of instruction.

And factions and parties were turned to one cause, the transformation of evil to good, the first duty of every man, the great reform, the regeneration of himself;

And bitter words and bad words, the utterance of hate and shameful despair, and envy and false conceit, were heard no more in the land, for all the people devoted themselves to the supreme good, and strove in humility towards the divine example.

And all opinions were free and gently heard; there was neither scorn nor unkind displeasure, but in charity every fabric of reason was judged, and the noblest minds were the statesmen, the leaders in sublime thought, the teachers of saving knowledge.

And creeds and heresies of all thinkers and all epochs were refined in the furnace of truth, and there came forth the beauty of each, so that upon all the world shone the message of heaven to man.

And the mind of every one on the face of the earth was satisfied with the environment of power, and rested in the consciousness of communion in the highest.

And the people of the world beheld the universe, and there were no strangers in all the heavens.

(From "Psalms of the West," No. 78, by the late F. A. Rollo Russell.)

THE RIGHT TO LIVE

By JOHN SCURR

This is the first of a course of lectures arranged by the "Star and State" department for each Wednesday of February and March, at 5.30 p.m., at 314, Regent Street, on "The Social Problem." Mr. Scurr's close contact with the subjects of which he treats, both on the intellectual and practical side, ensures for him a hearing by all thoughtful people in our troubled times.

THE closing years of the nineteenth century and the opening period of the twentieth were notable for the growing public opinion that something was wrong with our social life. Despite the great material triumphs which the century had brought, despite a higher standard of living, the uneasy feeling prevailed that the relationships between men were wrong and needed considerable readjustment. It was felt that whatever remedy was applied it would have to be drastic and fundamental. A mere tinkering with the problem simply aggravated the disease, and hundreds of devoted men and women found themselves acting only as an ambulance corps applying first aid to the wounded, but helpless to stop the causes of the injuries. In every walk of life chaos in thought reigned supreme, and, as a consequence, action was inchoate. The material gains of the nineteenth century had produced a fermentation of life which rose and bubbled over, and which the human beings most profoundly affected by it were unable to understand or to control. To add to the difficulties, and perhaps in consequence of them, the autumn of 1914 saw the beginnings of the European War. The whole of the struggles of the nineteenth century became mirrored on the battlefields, and all the hopes and fears of men in times of peace animated the combatants. Lofty idealism and sordid greed; human fellowship and cruel selfishness; kindly actions and inhuman atrocities; all found their place as in the everyday work in times of peace. The struggle was intensified, and in its intensification brought home more vividly the worst features of the social chaos. Above the din of battle rose the cry for a new world, for a reconstruction

of society, for a new orientation of human relationships, and the world faces the future with a new hope born of our walking through the valley of the shadow of death.

If a new world is to be born out of the present travail it is necessary that it be founded on principles different in their nature to those which have dominated in the past. The foundations of the future must be dug deep into the rocks, otherwise it will be impossible to satisfy the craving which is going up from the heart of humanity, and we shall be turned back again with but the shattering of another ideal which has seduced us by its illusions.

We can all construct Utopias; each one of us can see the follies of our neighbours, and we can all banish troubles from the world in which we have the ordering of the lives of the people. In each one of us resides an autocrat and dictator who would make the world happy if but the world would obey. Yet all the prophets of Utopia, from Plato to H. G. Wells, seem to take one fact for granted, else they had never charmed us with their imaginings, and that is that life is worth living despite all of its tribulations; and yet this is the fundamental question which we must answer, and only if we answer it aright will we be able to rebuild the world on a strong foundation. For if we say that life is worth living we have undertaken the responsibility of surviving, and we must loyally accept the consequences of such a responsibility.

To every one of us at some time or other in our life comes the question, What am I on this earth for? We may try to evade answering it, but fly from it we cannot. Plunge as we may into all that life offers to us, move ever in a circle of happiness,

sink into the misery of despair, one day the question will demand answering, and no procrastination can help us to escape from it. It is as insistent as life itself. It must be answered, and in a practical fashion; no mere abstraction will content us. We find no rest in our inmost being even if we surrender our judgment into the hands of those whom we deem wiser than ourselves or possessed with some higher and greater authority. Even to make a pretence of resignation, ascribing our existence to the pleasure or will of God, does not rid us of the query. Even if we rule God out of our lives and attempt to explain the laws of being by the action of natural laws, even to the extent of ascribing the origins of mind and intelligence to their operation, we do not answer the question. Every man, be he of any religion or of none, has to answer.

The answer is essentially personal, and, in fact, brings us face to face with our own personality. Argue as we may regarding the destiny of the human race, predicate how we will the fate of nations, dogmatise in any manner on the question of classes, each and every one of us has to try to answer the question, Why am I here? The query is in itself the sacred symbol of our individuality; it is the thing spiritual which marks us off from the animals, with their instinct of the herd, even as the use of the tool is the thing material which distinguishes us from the beasts. Although we may never find an answer which completely satisfies us, our endeavour so to do leads us to actions which develop our personality and proves to us that we are in verity captains of our own souls, masters of our destiny, controllers of our fate.

It is claimed by some thinkers that we do not fashion our own lives, and that we are but creatures of circumstance, driven in a direction the course of which we do not know, by the ceaseless operation of pitiless laws, devised, according to some, by an exterior and superior intelligence, and, according to others, by laws of nature that simply are. This doctrine under various names—predestination, fatalism, determinism—has played its course in the affairs of men, but it care-

fully ignores the problem of personality. Man ceases to be man and becomes but a piece of flotsam and jetsam tossed hither and thither upon the sea. It is a counsel of despair, and simply begs the question of personality. It does not answer it. It is the doctrine of souls tortured and perplexed until they have

a sombre hateful desire
Burning slow in their breast
To wreck the great guilty Temple
And give us rest.

Yet rest in this sense is merely oblivion. We have committed suicide of the soul, and though our physical bodies may continue existence, in actual fact our personality is dead.

Mastership, however, carries with it a grave burden, and being masters of our own fate, throws upon us a great responsibility. We cannot hope to be masters in the true sense unless we are prepared to accept this responsibility, but a master is he who has been a diligent apprentice and a trusty journeyman. Mastership only comes to those who study deeply and in all humility. Knowledge comes not to the arrogant, but to the one who is a humble seeker after Truth, and who will pursue Her without thought of consequence, bearing Her witness in times of trial and adversity as well as in days of prosperity. We may have to struggle to live, but life itself is our reward; life full in its abundance, giving expression to our personality, showing forth the real Ego.

The keystone of personality will, therefore, appear to be responsibility. We accept it when we choose to live. It is a serious choice and throws upon us a solemn obligation and one from which we cannot escape, try as we may. We must, if we choose to live, live well; but we must understand exactly what the word "well" connotes. It does not mean that you must merely satisfy the material desires of your physical make-up—in other words, you do not live well if you live for yourself alone. By so doing you imprison your own personality, and it pines away longing for the freedom which would give it health. Robinson Crusoe, on his island, ceased to be human so long as he was alone. He found no real expression until

he came in contact with another. He lived in the material sense, it is true, but so did all the other animals on the island. The soul that is alone sleeps, and sleep is but a form of death. You can only develop your personality in co-operation with your fellows. From this we gather that we only justify our existence on this earth in so far as we contribute towards the building of a human society. For human society means the establishment of contact with our fellows, the building up of association, and we can only find satisfaction in obeying the social impulse. We can only express ourselves in relation to others, and expression is the fundamental aspect of personality.

This choice to live is a serious thing, and when made it carries with it not only a responsibility to those who are living, but also to those who are dead and to those who have yet to live. The Communion of Saints includes all: those who have gone, those who are here, and those who are to come. Life is eternal.

To him who lives well, death, when it comes, is not a fearful thing. It is simply the end of a period when, for the last time, the tired body lays itself down to sleep; but the responsibility is thrown upon each of us not to sleep before our work is done. Yet sometimes men choose to take the risk and choose to die before their physical body has become properly tired. When men take such a risk a fearful charge has been laid on those who live. Those who have gone out have died because of soul weariness, because they could not in this world express their personality. Chained down by adverse circumstances, they sought to free the soul from its imprisonment, and they chose to die rather than to live so that we who continue to survive might discover the dungeons in which they were imprisoned in order that we might raze them to the ground. Every time we hear of a suicide we must remember that this is the message for us. It is our own soul that has been stabbed, our own body that has been killed. A lonely soul has left its body because the burden of physical life was too heavy to bear, and each and every one of us so failed in our own selves that none

of us reached out a hand to help the weary one in the bearing of his burden. And through the ages runs the cry, "Am I my brother's keeper?"

Men have died in the war. They have gone to their death deliberately: they have died heroically, with a smile upon their lips; they have died in pain and misery, their poor bodies maimed and mangled, their tongues crying aloud in their agony the names of loved ones whose dear features were remembered in that supreme hour. Why did they die? Thousands died at the call of duty, died because they were inspired by the conviction that they were giving their lives for an ideal. For justice, for freedom, for liberty they hied them forth. They fought to bring peace to the world. They warred that war should cease. They died to create the life spiritual in man. It may be that those who sent them forth had other motives grossly material and callous. It may be that the things these men died for may not come yet, but for us it is sufficient to know why they died. They died in order to lay the foundations of a nobler future for humanity. The vision of better things to be was with them in the hour of their death: they went full of hope. The only way in which their hope shall not be illusion, that their desire can be realised, is dependent upon the actions of those of us who have chosen to live. This is our responsibility, our debt of honour to the dead.

The acceptance of this burden of responsibility, this acknowledgment of the debt, placed upon each one of us the obligation of so ordering our own lives as to make the way clearer, the path easier, for those who are to come after us, so that they will never have to make the sacrifices offered up by those who have gone. In addition to our debt to the past we have also to honour the draft of the future. To meet these obligations worthily we shall have to live as heroically as our brethren have died. The task will be by no means an easy one, as it means that we have to control and give direction to our lives. We do not acquit our debt to the future by dying, even though we seek the martyr's crown. Martyrdom may come,

but it will only be of benefit if it comes unsought. Heroic death may be virtuous, but heroic living is sublime. Hence we must consecrate our lives to an ideal, and the ideal must be one which will not merely lighten our own path, but must be a beacon flame for the help of our fellows.

We must be loyal to the divine spirit which is in each one of us by being loyal to our common humanity. We must sacrifice our own little self in order that we may realise the greater Self. To many this is but a dark saying without meaning, because they fail to see that man is only made man by reason of his association and co-operation with his fellows, even though such association may for the time being drag us down into the depths. *Et homo factus est.* Regard it as true, regard it as legend as you will, the central fact of the incarnation of Christ is that he gave up his place as God and assumed the body of man in order that we might understand that we can only attain to the highest when we know the lowest.

To build a better future does not mean that we have to perform great deeds which may lead to death as a reward. No sacrificing of lives will lay the foundations of a new age. The living alone can solve the problem of life, for it is a problem of life and not of death. We must live, therefore, and live for an ideal. We must know the plan of the house beautiful before we can start on digging the foundations. Before we can draw the plan it is essential for us to know something of the nature of the ground on which we propose building the house. To abandon the metaphor, we must investigate into and understand the problems of life which confront us. We shall find on the final analysis that they are all human and world-wide; for aught we know to the contrary, they may be universal.

Wherever we turn the problems are the same in essence. The machinery may be different, but the questions needing answer are identical. Whether a country groans under the heel of a foreign or domestic tyranny; whether it be a free democracy; whether its constitution is monarchical, theocratic, or republican; whether we look into the affairs of a great

empire or of a small nation, we find the problem to be the same. Man is seeking expression. "Liberty, Freedom, Equality!" what are these but names expressing this fundamental aspiration of man? And in the end we find that we can only attain to this expression when we face the task of solving the problems of wealth and poverty, of the methods of organising industry, of education, and so on. The inward spirit of man is always seeking expression, and the material world has to be fashioned to obtain liberation. In so far as we fail in this fashioning, in so far as the spirit of man is imprisoned. Organisation is important, but it is but the form. The life it is that counts, and the organisation is but the tool by which man, directing it with heart and mind, obtains to the fullness which is his if he will it.

This view is not accepted by some thinkers, who hold that man is but an automaton moved by forces over which he has no control. "Evolution," says this school, "is a natural process, moving without regard to human judgments of what is good or bad, right or wrong." To many there is a charm in this theory, in its suggestion of a gradual unfolding of that which is necessary, useful, and valuable until perfection is reached. Yet upon close examination we find that the theory is only a clever begging of the question of the problem of existence based on the assumption that whatever is, is right, since we are always tending towards a better condition of things, always in a state of progressive evolution. We are better than our forefathers were. We have survived because we were the fittest so to do.

Man seems always afraid to walk alone, to trust himself in working out his own destiny; he is ever reaching out for some authority to guide him. Once he ordered his life by what he conceived to be divine ordinance. He fashioned religions that interpreted to him the voice of God, and he believed in them because he held that they were the direct revelation of the divine will. As time wore on he became suspicious, and he commenced to think that the religions did not speak with the

voice of God, but with the tongues of men. God had not created the churches, but man had made them. Man revolted against his own creation, but he was still afraid to walk alone, and he still sought for an authority; and he created one, cold and pitiless in its action, without even the attributes of mercy and justice with which he had formerly endowed his God. If man escaped from the dilemma of justifying the existence of a supreme Deity, endowed with omniscience, mercy, and sympathy, when faced with the fact that an innocent child was killed by the poison from the bite of a snake, did he resolve it, when, faced by the same fact, he explained that the snake had lived, and the child had died, because as the end of a process the snake was the fittest to survive? God made me or evolution fashioned me are not the irreconcilable statements: they are but varying expressions for the same thing, and both are attempts on the part of man to elude the responsibility for his own life. The assumption that the thing which was the fittest to survive was necessarily the best was but an assumption after all. The process which, according to this idea, produced Socrates also produced the hemlock which sent him to his death, and the public opinion which fashioned his end.

We but begged the whole question of the personality of man and his responsibility for his own existence. We enslaved him when we simply regarded him as a creature produced by conditions over which he had no control. We were afraid of the burden of the responsibility for our own lives. If our fathers threw that responsibility upon the shoulders of God, we, in our turn, threw it upon the back of nature in evolution, and we prided ourselves upon our discovery.

To prevent any misconceptions, let me say at this stage that I am no anti-evolutionist. I hold to the view that if one sows wheat one will reap wheat, and if one sows tares one will reap tares; but I do not accede to the view that I have no control over what shall be sown. On the contrary, I have the fullest possible discretion, and this is the awfulness of my responsibility. We do not help ourselves,

as Bergson so well puts it, by adopting "a certain new scholasticism that has grown up during the latter half of the nineteenth century around the physics of Galileo, as the old scholasticism grew up around Aristotle."

Here some may interpolate the question: Do you not think that it is right and necessary for man to fashion his life in accord with the will of God? Yet this very question raises another equally as important: What is the will of God? No one can answer this question satisfactorily, since no one knows the answer. If I seek guidance from those who claim to be the custodians of the knowledge of His will, I find divided counsels, and ultimately what I am asked to do is to become a loyal member of some organisation, in whose tenets I must believe, and for whose welfare I must work no matter at what cost. Yet the accident of birth, the accident of geography, the accident of social position, may determine membership of the organisation. And probably the organisations will come into conflict, and I should be called upon to assert the superiority of mine as the repository of the divine will as against another, the members of which also claim it to be the repository of the eternal wisdom. Yet I would be in my organisation because, say, I was white and British, whereas my opponent was brown and Burmese; or, coming nearer home, if I were born in the South of Ireland of peasant stock, I should be a member of the Catholic Communion; if in the North, of the Presbyterian; and if of the landlord class, a member of the Church of Ireland. Here, surely, one cannot find the will of God if one insists on the perfection of one's own organisation, unless one comes to the cynical conclusion that the will of God is simply a discord. Further, this extreme form of loyalty to the organisation leads to the idea that it is necessary for all persons to come within its circle of influence. They must become assimilated or else they must obey its dictates. It is a short step from this to the idea that membership carries with it a superiority, and that all outside are of necessity inferiors. Inferiors are regarded with contempt by the assumed superiors,

and the latter do all they can to bend the former to their will. So brute force becomes necessary to enforce this will, inasmuch as no man or body of men willingly confess to a status of inferiority, and this unwillingness is in itself a standing testimony to the essential equality of human beings, a force which shows that the right line of advance for the human race is that which permits the fullest expression of each personality; that each man must think for himself and not allow his thinking to be done for him. To assent to the reasoning of a great thinker may help a man to develop his own personality, but to obey any thinker simply because one does not try to think for oneself is the negation of personality and leads to its enslavement. If we can in any way predicate the Will of God it is when we recognise our obligation to think, and the consequent responsibility for directing our own existence.

Brute strength enjoys but a temporary triumph, but it is ultimately overcome. Submission is not a permanent attribute of human beings, and if it appears to be adopted by a person or by a people it is as a weapon of offence. At the moment of recantation the cry goes up, "It still moves." Death may come, but the cause is not settled. From the blood of the martyrs comes the seed of the Church, and persecuting men, persecuting organisations, persecuting nations discover that the only result of their efforts is to increase the strength of the persecuted and, instead of sowing the seeds of obedience, they have sown dragon's teeth, which have sprung up armed men. No cause is ever settled until it is settled right, is a fundamental truth. The eternal spirit of man revolts, and ultimately the brute strength is overthrown; the doctrine that might is right is shown forth in all its falsity. As the poet so well puts it :

Beaten back in many a fray,
Newer strength we'll borrow;
Where the vanguard fights to-day
The rear shall camp to-morrow.

The doctrine that might is right is so little accepted by men that they will go cheerfully to their death in defence of what they regard as right. They sacri-

fice themselves for the ideal. They regard the soul as of more importance than the body, and that the expression of personality is the sacred thing. The sacrifice will be made as readily by those who deny the immortality of the soul and its very existence as by those who believe in it. Have we not all treasured the story of the atheist European soldier who went to his death rather than spit upon the Cross, an emblem of a religion in which he had no faith, but which was for the time being the symbol of his right to existence on his own terms, and not on those of someone else? When men make such sacrifices we are told that they are dying for us. This is, in a measure, true. But why have they died? That freedom for the expression of personality may be given unto men. It is of no merit to us that they have died; it is, of course, merit to them. But their sacrifice will have been in vain unless we who have chosen to live do so in the way they struggled for. They have thrown upon us the responsibility for realising their ideals. Dying for the ideal does not save the world unless we who live endeavour to incarnate it. This is the obligation thrown upon us, the debt we have to pay. If men go to the stake for liberty of conscience we must ensure that liberty is the keynote of life for those who survive. If men die in war so that warfare shall cease we must endeavour to make war impossible in the future. We have to rebuild the world anew so that such sacrifices will never again be asked of men. And the basis on which we build must be the essential equality of men.

Here we come to our first stumbling-block. Most people deny this fact of equality when they are really denying the sameness of men. Men are not the same; each one has varying capacities, each one excels in some attribute. Even groups are not at the same stage of development, even allowing for want of education, training, and experience, the possession of which would remove many apparent differences. Each individual has his own personality, and to postulate a doctrine of sameness would deny the idea of personality. But equality presupposes the

right and duty of each one to give expression to himself. If I am a slave there is no right accruing to me; I must obey; there is no duty of mine which would cause me to express myself, as by so doing I might thwart the will of my master. Only when my equality with my fellows is acknowledged can I give a true expression to myself, for if I am of the lords of the earth, I cannot do so because my servants might see the holes in my armour and deny their servitude; if I am a slave or inferior or dependent, I cannot express myself because of a fear of the consequences. Unless we are all equal, we are compelled to wear masks, and we become mere marionettes on the stage of life instead of living actors. And this is universally true, even when to all appearances we have the ball of the world at our feet.

Our triumph over the material resources of life simply throws upon us a great responsibility. The power which has been conferred upon us as the result of our organisation and machinery is so enormous that we are really living in a world totally different to that in which our forefathers existed. We have, therefore, so to control and direct our lives that we shall be free, and not enslaved by the material things of our own creation. We cannot, therefore, permit the continued existence of an order which compels the reviving sacrifice of youth before we attain to a consciousness of our own wrongdoing. We must face the facts of life now; we cannot afford to postpone the acceptance of our responsibility. We must face it as individuals, we must face it as nations, as empires, or as groups if we are attracted to one in any way.

It is idle for us to talk even of plans for a new social order unless we have a totally different outlook on life to that which has animated us in the past. "What shall it profit a man if he gain the whole world and lose his own soul?" is as true to-day as when it was first written, and we are floundering in the morass because we have studiously avoided the implications of this saying. We have become imbued with the doctrine that to gain an immediate advantage for ourselves, to

satisfy our individual senses and appetites, is the end all and mend all of existence. Can anything be more futile? We all feel something is wrong, and yet we appear to be incapable of doing that which is right. We have to change our outlook. Stupid competition simply destroys all that which is best in us. We may as a result develop acquisitiveness, we may gain a temporary personal advantage, but in so doing we cut ourselves adrift from our fellows, and we lose the great opportunity of developing ourselves because we lose all the benefits of love and companionship which springs from association with our fellows. We lose contact, and in losing contact we lose our humanity.

I can conceive of no more lonely existence than that of the multi-millionaire. It is true that he enjoys enormous power and that he may, if he so wish, indulge every passion and toy with every luxury. Yet actually he is alone, and every man's hand is against him and his hand is against every man's. True, he may be surrounded by a band of courtiers who will praise his every word and justify his every deed, but they are animated with a sense of favours already received or to come. Yet sycophancy is not respect. Others may grovel at his feet because of fear of his power, but fear is not love. He is in reality hated and despised. How can a man hope to realise himself in such an atmosphere. It is polluted. Let the man be charitable and his bounties are accepted with a cynical smile. Let him close his purse strings and he is denounced for his meanness and held up to contumely. Whatever he tries to do in the way of public service is discounted in advance, for men deem he is actuated by an unworthy motive. He is alone, and he who is alone has lost his human personality.

As bad as is the moral position of the wealthy, equally bad is the position of he who is poor. Taught from his infancy that material success is the real thing that matters, and that success comes to him who is most successful in the competitive struggle, he is living all his life in an atmosphere of conflict. He seldom succeeds, and cannot by reason of his very

upbringing succeed—the dice are always loaded against him—and he becomes bitter. Deprived of every advantage, denied access to all that makes life worth living, he burns with an intense rage and hatred. His only defence seems to be to declare war upon society, because he has been taught by the hard facts of life that war is the common life, the common way to success. To the victor belongs the spoils, and the spoiled never accepts his fate.

If such is the position of those who are at each end of the social scale, is the position of those who are neither poor nor rich any better? I should say that it is worse. They live all their lives in a state of insecurity, and the struggle between the two extremes may plunge them at any moment into disaster. They have to indulge in the mad and senseless competition to maintain themselves. They must put on one side the human virtues; they cannot afford to succour the victims, for if they did so they might give the victim sufficient strength to enable him to turn and rend them. They must be harsh, stern, and unbending. They must take part in the war and help to maintain the atmosphere of hate.

Yet we all feel that there is something wrong in all this. Despite the atmosphere of envy, malice, and hatred which prevails men are capable of performing heroic deeds. In all classes we find those who put on one side all thoughts of personal gain and success; who are prepared to sacrifice, and do sacrifice, themselves for their fellows. The page of human history would make sad reading were it not for this fact. And its existence proves to us how wrong and how stupid is our outlook on life.

Man can only attain to himself when he learns the lesson of co-operation with his fellows. Association alone brings out the personality. It is not an accident that most people who have suffered the rigours of imprisonment are so often brutalised. Deprived of contact with their fellows they have developed the habit of introspection, and it has taken the form of brooding over their wrongs, real or fancied. They have lost touch with the

world, and even when the prison doors are unlocked they are still alone. They have ceased to be human, because one can only be human in association and fellowship with other humans.

Therefore, we who choose to live, and live in the world, must so order our lives as to make it impossible for men to be lonely. We must do all we can to promote the feelings of association, brotherhood, and fellowship, for "fellowship is life and lack of fellowship is death." We must commence to do this work now. There is being conceived in the womb of time the child which is to be the future: for all we know the terrible chaos which exists may be the birth throes. The world is again in travail and heavy labour. What is the child to be? Is it to be the son of lust and passion, stunted in body, dwarfed in intellect, blinded of vision, or is it to be the son of love, pure and human, free of limb, giant-like in intelligence, and with a sight transcending that of all the seers? It is we who must give the answer, we who must fashion it. We need much help in our task, much clear thinking; help from God, help from man. Patient study of all the facts of life will be essential, combined with a clarity of judgment and a far-reaching sympathy. Above all, each one of us who chooses to live must consecrate ourselves to the task of rebuilding. Our part in the process may be great or small, but it is necessary. The world is built up by the combined work of each individual in it. In order that the work may be permanent and beautiful, let us look to it that we realise the need for the destruction of senseless competition, of envy, malice, and hatred, of individual striving for individual gain; and in its place put association and co-operation, love, sympathy, and charity, co-operative endeavour for co-operative well-being. Thus only can we build. Thus only can we pay our debt to those who have died, those who are living, those who have yet to live. Thus only can we express our own personality and become human. So, then, will we master our fate, control our destiny, and commence for the first time to have a glimmering of what we are on this earth for.

SECULAR EDUCATION IN FRANCE

By J. DECROIX

Mademoiselle Decroix, who has behind her pen the practical knowledge gained in teaching English in a Girls' School in Rouen, now works also with the Rouen Branch of the Société pour l'éducation Morale de la Jeunesse. Besides being an F.T.S. of some twenty years' standing and a high Mason of the Co-Masonic Order in which men and women meet on the level, we welcome in her one of our own Star members.

N EARLY a hundred years after the great philosophers of the eighteenth century had declared it necessary for the nation to educate all its members, the Third Republic, knowing that a true democracy cannot possibly be made up of uneducated citizens, took up the programme sketched by our great ancestors at the time of the Revolution, and resolved to allow every child to acquire at least the rudiments of learning.

In 1876 a law was passed obliging all parents to send their children, from six to thirteen years old, to school, and between the years 1876 and 1882 a whole scheme of education was planned which was to be immediately carried out.

According to the new Bill, what was called "primary education" was to be given by "lay teachers" in "national schools." It was to consist, besides the three R.'s, of "elements of ethics and civic instruction," of history, geography, natural science, and also drawing, music, gymnastics; military drill for boys; for girls, needlework. "The public primary schools," the Bill went on to say, "will be shut one day in the week besides Sunday, to enable the children to receive religious education outside the school, if their parents so desire. Religious teaching may still be given in private schools."

It was at the same time decided to open special training colleges in which masters and mistresses would, during three years, be prepared for their task, after which time they would, if found worthy, receive

a degree. Private schools would be subject to Government inspections, and only qualified teachers having the *brevet de capacité*, as it was called, might henceforth be accepted in them. But, of course, during the period of transition old teachers were allowed to remain in their posts, and even in the national schools priests and nuns were for some time found together with lay men and women. For before the Reform the schools had all been private organisations, and the greater part of them were in the hands of the clergy. Secondary schools only had, ever since the time of Napoleon, been more or less under State control, or even entirely managed by the State.

Now the question that comes quite naturally is the following: Why did Parliament remove religious education from the syllabus of the national schools? The answer is clear and simple. The Roman Catholic religion that was quite naturally taught to the children sent by their parents to Catholic schools could not possibly be forced upon the children of Protestants, Hebrews, and Freethinkers, and it was expected that such children would attend the new schools. Was it not therefore quite natural to let the parents do what they liked on the day set aside for that purpose?

So the adversaries of Government schools were misrepresenting the facts when they said that what was wanted was to kill religion in France and make of the new generations mere Atheists, anti-religious men and women. What was really

aimed at was to give *all* children, and not only the children of the well-to-do, who could afford secondary schools, an impartial, or, as the word was, a *neutral* teaching.

In Catholic schools the chief subjects taught to the children were *l'histoire sainte* and *le catéchisme*. The Bible not being read by Catholics, the chief legends and events of the Old Testament are recorded in this "sacred history," whilst the Catechism, including portions of the New Testament, gives an enumeration and explanation (?) of the dogmas of the Catholic Church.

According to this sacred history, the children were taught that God actually created the world in seven days, and placed in Eden a very happy couple who unfortunately disobeyed Him. For this transgression Adam and Eve were sent out of Paradise, and from henceforth all their offspring was to come into the world guilty of that terrible original sin that only Christian baptism could wash away; failing which poor innocent babes should not enter Heaven, and children should be thrown into an eternal hell, there to suffer, along with the heathens and all irreligious or heretical men, everlasting tortures imposed upon them by an all-merciful God.

But not only was this kind of "religion" taught to the children; history proper, or secular history, was handled in a very peculiar way. For the aim of the Church was not so much to impart true knowledge as to keep the people under her influence. With that end in view historical facts were made to prove the saving power of Holy Mother Church, and the utter worthlessness, not to say wickedness, of all the other Christian sects, let alone those of other religions.

Outside the Hebrews no people worth mentioning existed in old times. India was inhabited by a primitive, heathenish people, with a lot of gods and goddesses, whose stories made all honest people blush. Greece had produced but a wicked mythology, and Rome had persecuted the Christians! The Hebrews themselves, once they had betrayed the Saviour, became a contemptuous race that should for ever be hateful to all pious Christians.

Liberties as great were taken with modern history. That of our own country, which is in a way but a long struggle against the domination of the Church and the tyranny of many sovereigns, was presented under a very peculiar light. The Reformation was a hideous thing, Luther being but a dishonest immoral monk, wanting to indulge himself in all his vices. The English Reformation was started by Henry VIII.; who merely wanted to be allowed to take as many wives as he chose.

The French Revolutionists were all rascals; not only the men who ordered the massacres of the Terror and the mob that followed them, but all the great idealists and splendid philosophers of that time whose names are universally respected, and who sketched for us such a beautiful plan of society that we have not yet been able to carry it out.

The Republic was anathema, and true patriots could only wish for its speedy disappearance. Foreigners were only tolerated so far as they belonged to the most holy Catholic faith . . . and so on.

And do not think that this is in the least exaggerated. The writer of these lines was herself brought up in a convent till the age of twelve — when secondary schools for girls were opened — and therefore knows what she is talking about. Besides, all this may yet be seen in the books put into the hands of the boys brought up in "seminaries" (for the priesthood).

It was against that very partial and disfigured teaching that the French Republic fought when it instituted secular education. Can we Theosophists, whose motto is that "there is no religion higher than truth," blame them for it?

Secularists thought with Proudhon that the child had the right "to be lighted by all the rays that come from every side of the horizon," and that the function of the State was to see to it "that none of those rays should be intercepted."

So there was on their part no desire to suppress religious teaching altogether, but merely to set it aside and confine it to "matters religious," and if the

Church had not been so anxious to keep the minds of the children so utterly in the dark, she would not have resented, as she did, the intervention of the State. She would not have minded the children being shown the facts of history in their naked truth, and being taught the latest discoveries of science, had she not thought that there was no religion possible without obsolete dogmas and worn-out beliefs supposed to be found in a book every word of which was divinely inspired.

As parents were left free to have their children religiously educated, if she had but recognised that it was useless for her to wish to retain her former hold on the intellects of this generation, she would simply have adapted her teachings to modern times and would then have had nothing to fear.

As a matter of fact, she *did* afterwards try to adapt herself to a certain extent, for when she could no longer suppress the facts, she endeavoured to explain them in a new way. This has been admirably shown by our great Jaurès in a beautiful speech about the National schools, delivered in the French Parliament in 1910.

Had the Church boldly persevered in that direction we should not now have to lament the terrible divorce between religion and science that is so painful to us Theosophists. For that divorce it can never be stated too emphatically that *she* alone is to be held responsible; with a very few exceptions, which political adversaries (*i.e.*, Conservatives) of secular education have made much of, the new teachers were by no means averse to religious teaching. In fact, many of them were devout Catholics, and often helped the children with their "catechism" when they did not, as was often the case, actually take them to church themselves.

It is therefore but fair to say that all the violent attacks made in Parliament and in some Conservative papers against secular teaching and teachers were either totally groundless, or they magnified an occasional, insignificant "affair" so as to rouse the indignation of the Conserva-

tives, who are not yet reconciled to the new order of things, and devoutly hope that one of the results of the present war will be to give them Catholic schools with Government grants!

I hope to have said enough to make it evident that the French children that have attended the Government schools ever since 1882 have *not* been totally deprived of religious instruction, unless their parents particularly wished it so, which, as a matter of fact, has happened but rarely. This must not be lost sight of, in estimating the results of so-called *Godless* education; neither must it be forgotten that many children have to this day been, and are still, educated in so-called *religious* schools. So if there really is an increase of immorality, it should not be laid at the door of secular education which has nothing whatever to do with it. We must look to other quarters for an answer to all the problems that are so perplexing in every European country, whether secularised or not.

Indeed, the cause of all the discussions to which secular education has given rise in France seems to me to lie in the fact that the measures taken have not been drastic enough, and that private schools in which priests and nuns taught have been tolerated for such a long time. The competition between these schools and the Government ones became a bitter one, for the Church could not forgive the State for thus having deprived her of an age-long privilege. A few years ago another Bill took all teaching from the hands of monks and nuns, but priests and women having given up their ecclesiastical dress, are still allowed to become teachers. It would, in my own opinion, at least, have been far wiser for the State to take the teaching business entirely into its own hands, thus putting an end to all recriminations and bitter rivalries.

Of course, we Theosophists are well aware that purely secular education is not enough, and that some kind of religious teaching ought to be given to all children. But what we call by that name would be considered as very irreligious or, at least, most heretical by our Roman Catholic friends. And French Liberals very well

know that there was no other way out of narrow sectarianism than this much-misunderstood measure, and together with the French Protestants and Hebrews, all enthusiastic admirers of the secular system, Theosophists should accept it unreservedly.

It is, however, evident that little by little a change has come over the public mind as to the essentials of religion, and the speech of our great Socialist leader alluded to before has proved this to all but very prejudiced minds. In this speech Jaurès showed how Catholic *savants* now reconcile their scientific discoveries with the First Book of Genesis. It will, therefore, be possible sooner or later to come to an agreement as to what ought or ought not to be taught in schools about religion, or, rather, religions. But we should never forget that such an understanding would never have been possible had not the primary schools been largely taken away from the priesthood; just as Theosophy would never have been accepted in England without the previous Freethinking movement; a fact that so many modern F.T.S. are apt to forget.

I have only spoken of primary schools, because they only have been attacked, secondary schools having, as I said before, been practically controlled by the State for such a long time. But as a teacher in one of them I can bear witness to the fact that there also the largest tolerance is to be found, and every opportunity given to the children to receive the teaching of their own religion, even inside the schools where Catholic, Protestant, or Jewish clergymen often give classes. I sincerely hope that after the war, when closer relations are established between our two countries, we shall have other

means of knowing each other besides the Press of our respective lands. For it seems to me that in spite of our improved means of communication, the peoples of the earth are yet all but perfect strangers to each other, and only know each other through the medium of newspapers, that seem often to take a malignant delight in misrepresenting things.

So only the lamentations of a small, but powerful, conservative minority have reached your ears; and when you read the very bad novels in which some of our own writers have depicted us in such dark colours, you naturally come to the conclusion that there is very close connection between the two things. And that is just what they want: to make people believe that depraved France is the result of that abominable *école sans Dieu*—set up by Freethinkers. But you should remember that secular education is neither old enough nor general enough to have produced all these evils, even if they were as real and as widely spread as the books lead you to suppose.

It is useless to mince matters, as Ruskin would say. All widely read papers in any country are serving the interests of a class and only give us what they think will fit in with those interests, or with certain political issues. And the question of secular education has always been with us a political question. It is, therefore, to be hoped, in the interest of truth as well as of a more thorough understanding between the nations, that frequent intercourse, in the form of correspondence between individuals of groups and constant travelling, will henceforth enable us all to form a more correct opinion about our fellow men all over the world.



NEW ZEALAND'S PROVIDENT FUND

The New Zealand Government's Scheme ensures an old age free from actual want to all its people.

By J. D. ROBERTSON

NO nation can thrive that does not look after the needs of its citizens. I recently met a frail, half-blind old man of seventy-nine, who is compelled to earn his daily bread by means of such heavy work as draining. In a civilised Christian country which is regarded as one of the most prosperous on earth this is a disgrace to the ethics professed.*

In 1911 (the year the Order was founded) a National Provident Fund was established by the New Zealand Government for the purpose of assisting thrift and providing benefits to people in their mature years.

BENEFITS

1. *Maternity expenses on birth of children.* After contributing for twelve months, a payment not exceeding £6 for medical attendance is allowed on the birth of a contributor's child.

2. *Incapacity allowance after three months' illness.* A contributor of five years' standing would, after three months' illness, receive 7s. 6d. per week for each child under the age of fourteen.

3. *Widow and children allowances at death of contributor.* Instead of the widow being left penniless at the death of her husband she will receive from the fund 7s. 6d. per week and an additional 7s. 6d. per week for each child under fourteen. This is also contingent upon five years' membership.

4. *Pension at age of 60.* A pension of 10s., 20s., 30s., or 40s. per week, according to the scale of contributions, is assured at the age of 60. This pension does not affect the rights to the "old-age pen-

sion," which is extended to all British citizens of good character and poor circumstances at 65 years of age, provided they do not possess property above a certain value.

HOW TO JOIN

No medical examination is necessary to join the fund. One has only to call at any postal money order office in the Dominion, sign an application form, pay one contribution, and, provided that one is between the ages of 16 and 45, and one's income does not exceed £250 per annum, the enrolment is complete. There are no other formalities.

STATE SECURITY

The fund is subsidised by the Government to an amount equal to one-fourth of the contributions received, and in addition to this the State guarantees the fund and its benefits. All management expenses are met by the Government.

SCALE OF CONTRIBUTIONS

The weekly rate of contribution varies according to age at entry into the fund. The lowest rate is obtained by joining at 16, and remains the same unless one wishes to transfer to a higher scale.

A weekly contribution of 9d. ensures a pension of 10s. per week at the age of 60.

A weekly contribution of 1s. 6d. ensures a pension of 20s. per week at the age of 60.

A weekly contribution of 2s. 3d. ensures a pension of 30s. per week at the age of 60.

A weekly contribution of 3s. ensures a pension of 40s. per week at the age of 60.

If one joins at a later age the contributions are proportionately heavier, the respective rates for a person of 44 being 4s. 11d., 9s. 10d., 14s. 9d., and 19s. 8d. per week.

*Through the possession of a small property this man is excluded from the "Old-Age Pension."

INCULCATES THRIFT AND SELF-RELIANCE

Insurance of young people against a time of stress not only educates them in the primary and important duty of self-help, but the fact of regularly contributing for their future welfare inculcates habits of system and method in the business of life. Membership in this fund brings before them in a most striking manner the potency of trifling sums of money laid aside at stated intervals.

The attraction to the small-wage earner is that at the lowest rate he becomes entitled to the maternity expenses, the incapacity pay, and the widow's and children's allowances of the same value and extent as the contributor of equal age who is paying at a higher pension rate—a provision that stands out as one of the most prominent advantages.

CONTRIBUTIONS : HOW PAYABLE

The contributions are payable in weekly sums at any postal money order office; contributors have the valuable privilege of paying either at regular intervals, such as monthly, quarterly, yearly, or at irregular intervals, just as they may feel disposed. But in no case must contributions fall into arrears beyond six months, otherwise a fine equal to one-eighth of the contributions is to be paid.

RETURN OF CONTRIBUTIONS

An important concession is the return of all contributions (less any benefits received) on the contributor giving twelve months' notice of intention to withdraw. If a contributor dies before the first five years are completed his representatives receive the money he has paid, less anything he has received during lifetime by way of maternity benefit. Should he die after the age of 60 before receiving as pension a sum equal to the contributions paid in during his lifetime (less benefits), the difference is returnable to his representatives. And if the allowances paid for widow and children do not exhaust the contributions, his representatives are entitled to the residue. If a contributor dies before 60, leaving a widow and no children, all the contributions are returnable (less benefits paid out).

If a contributor is drawing the incapacity allowance he pays no contribu-

tions during that period. Even though this condition may last for fourteen years and the full incapacity allowance be drawn, he is not excluded from his pension at 60.

WOMEN CONTRIBUTORS

A woman contributor may receive the benefit of the pension, the incapacity allowance, and (if her husband is not also a contributor, and their joint income does not exceed £200 per annum) the maternity expenses.

If a married woman contributor dies leaving young children, they would be entitled to allowances if her husband subsequently died. If she died a widow the children would at once receive the allowances. If there were no children, the contributions paid in during life (less any benefits received) would be returnable to her representatives.

BENEFITS CANNOT BE ASSIGNED

This Act provides for the administration of the fund in the interests of contributors, whose rights and claims are protected by a specially appointed Board, of which the Minister for Finance is chairman.

Money payable out of the Fund cannot be assigned in any way, nor, on the death of a contributor, be taken as assets to pay his debts or liabilities.

SUPERANNUATION SYSTEM

Under the special provisions of this system the Board is empowered to alter the benefits of the main Act. By this, employers may co-operate in assisting to pay and collect contributions of employees. Pensions may be granted up to two-thirds of wages or salary, but must not exceed a maximum fixed in terms of the Act.

Where a parent, guardian, or employer pays the contributions, they are claimable, in case of refund by such parent, guardian, or employer.

THE MATERNITY BENEFITS

The fund has already met claims amounting to £5,956 for maternity benefits, which have been much appreciated by the 1,004 contributors who have received this help. The waiting-period stage of five years has been completed and the "incapacity allowance after three months' illness is now in operation."

It is not suggested that this scheme is in any way an adequate remedy for the great evils of poverty and misery which fill the world to-day, and which have their causes deep down in the absence of conformity to universal laws of nature. But it may be regarded as a step towards the re-organisation of human society which must follow this war and one that will do a little towards the alleviation of much preventable poverty.

At present this fund does not operate in

a very extensive way, but it is anticipated that before long it will be made compulsory for all over sixteen to make contributions to the fund, so that eventually all citizens of the State will be assured of a minimum of support in times of necessity.

This is a system which might well be taken up by larger and older countries where poverty is so prevalent, and so work in with some of the greater schemes of nationalisation which are imminent.



WE will make the Highway level,
 All the flinty edges bevel,
 For the aged feet and weary,
 That they stumble not, nor stray.
 In our work of love we revel,
 As we make the Highway level,
 For the feet of little children
 Who will take the joyous way !
 And all along the highway we will plant the musk of Patience.
 She will yield her fragrance whatsoever wind may stir.
 We will plant the musk of Patience, and Purity the snowdrop,
 Humility the violet, and Gentle lavender.

Stars of Faith and Hope shall quicken
 In the wounded heart and stricken ;
 Stars of Bethlehem, and Michael,
 Shall illumine the shadowed space ;
 For, wherever sorrows thicken,
 Stars of Faith and Hope shall quicken,
 And ever by the road we find
 The tender Herb of Grace !
 And all about the wayside grass, for Glory and for Worship,
 Alleluia flowers we plant for Joy and Melody ;
 Daisies for their Innocence ; the pansy, Heart's Contentment ;
 The rose, with glowing heart aflame, for perfect Charity.

In the joy of consecration,
 In perpetual adoration,
 We will beautify the Highway,
 Bringing gifts of heart and mind ;
 In the strength of consecration,
 We will offer self-negation,
 With Passion flowers of suffering
 And Hearts-of-Love, entwined.
 For He, Who hallowed, while on earth, the Lily-of-the-Valley,
 Christ the Master, He for Whom our longing spirits yearn,
 He Himself will meet us, on the path of our preparing.
 Dawns the day that heralds in the hour of His return !

MAUD M. BURNELL.

INDIAN MYSTICISM

By HARENDRANATH MAITRA

Mr. Maitra here touches on one aspect of the ancient and grand Religion based on the Vedas. While it yields to none in the purity of its ethical teachings, it is "like a river, which has shallows that a child may play in, and depths which the strongest diver cannot fathom."

FROM the birth of civilisation India has been looked upon as the land of the Mystics. Mysticism is a science, both speculative and practical, which leads one to the ultimate realisation of the Unseen. The superficial reader of history has always looked upon it as something vague, or at best intuitional, but to the earnest student of history and religion it is something with a real meaning. Hence he has always tried to penetrate the mysteries of this science; and as in chemistry and physics different elements put together produce a certain result in the visible world, so in the spiritual world this science has produced, for those who have tried it, that result which is known in the East as *yoga* and in the West as mysticism.

India is truly the epitome of the world. We meet there all the climatic conditions known in Nature: the highest mountains, the greatest and smallest animals, the deep and rushing rivers, the abundance of vegetation, the sweet melodious sound of hundreds of different birds, the roaring of lions and tigers, the marvellous colours of the flowers and the butterflies, all these have lent a peculiar charm to the Indian atmosphere. It is all this that has influenced the mind of the Indian so that his whole being has cried out for a vision of his Creator.

But the Hindu craves even more than this. He desires to make that momentary vision permanent. And in his age-long attempt to achieve this result he has passed through many varying stages of experience. His ultimate end is to reach the highest and fullest expression of himself as well as of his Creator. The Upanishat says: "Thou who art the

spirit of manifestation, manifest Thyself in me." This has been the Hindu conception from the remote beginnings of Indian civilisation. Man knows that he is real, that in him resides the great *Brahman*. It is the continual effort to realise Him fully and consciously which has been the gradual unfolding of the science of mysticism.

To understand the subject, it is necessary for us to consider the origin of mysticism. In studying the Vedic literature, we notice the continual use of the word *maya* (illusion). The meaning of this term may be understood from the following passage from the Vedas:

Because we talk in vain, and are satisfied with the things of the senses, and because we are running after desires, therefore we cover the reality as it were with a mist.

Maya is this mist which stands between ourselves and the Truth. To rid themselves of this desire for untruth was the object of the ancient Indian sages, as the following passage shews:

Hearken, ye children of immortality! hearken ye who dwell in higher spheres! I have found out the way. There is a way from out this darkness by reaching Him who is beyond all darkness.

They said that desire could not be satisfied by the enjoyment of desire. It only increased it, just as a fire is increased by having butter poured upon it.

With this idea prominent in their minds, the Hindus soon came to regard matter as inherently bad, hence we find a strong determination on the part of those who sought God to slay their desires and passions, and this they attempted to achieve by killing the place of their abode—that is to say, the body. Caird, in his *Evolution of Religion*, remarks that this

feeling, that matter is inherently bad, is manifest also in the Christian idea of self-sacrifice, and in the Christian doctrine that it is through such sacrifice that God reveals Himself to man.

The idea of self-mortification became so prominent in the minds of the Hindus that they held that one's desires and actions must be conquered and modified to such an extent that there will not remain the slightest possibility of realisation for any of the sensual desires. It was for that reason that various methods sprang up amongst the Hindus for the purification of the body by means of *yoga* and ascetic practices.

Yoga consists in restraining the mind-stuff (*chitta*) from taking various forms (*vruttis*). To understand the nature of *chitta* we must remember that according to Eastern philosophy, just as the eye does not actually see, but simply transmits an impression to the brain, so the brain itself is not the actual perceiver, but the great *perusha* (spirit), which alone has the power of perception. The *chitta* (mind-stuff) has to be restrained from continual waves of thought (*vruttis*), for it is the disturbance caused by these waves of thought which interrupts the vision of the *perusha*. The *perusha* is, in fact, in the position of one who, looking down upon a lake, is unable to perceive the bottom on account of ripples on the surface of the water.

Hence it is necessary for the *chitta*, or mind-stuff (the water), to be made incapable of being disturbed by *vruttis*, or ripples of thought. These *vruttis* are chiefly of five kinds: Right Knowledge, Indiscrimination, Verbal Delusion, Sleep, and Memory. Right Knowledge is the result achieved by direct perception; inference, and relevant evidence; Indiscrimination is the false knowledge which arises from mistaking one thing for another; Verbal Delusion arises from the use of words having no corresponding reality; Sleep means the feeling of voidness; and Memory appears as a *vrutti* when the perceived subjects do not slip away, but through impressions return to the consciousness. It is necessary, according to the Hindus, that these

vruttis should be under perfect control, and this is to be attained only by continual practice; and the desire for this practice arises when one is non-attached to the objects of this world.

It is when the man has obtained complete control over these *vruttis* so that there are, so to speak, no more ripples on the surface of the water, that he attains to that state of bliss which is known as *samadhi*—the deep concentration in the *Maha-Perusha* (Higher Soul). He thus receives the Soul of the Universe. He perceives his soul and the Soul of his soul.

The great Swami Vivekananda says: "The ignorant man thinks his body is the soul. The learned man thinks his mind is the soul; but both are mistaken." This is because different waves in the *chitta* rise and cover the soul: we see only a small reflected portion of the soul through these waves; so, if the wave is one of anger, we see the soul as angry, and we say: "I am angry." If it is one of love, we see ourselves reflected in that wave, and say we are loving. If the wave is one of weakness, and the soul is reflected in it, we think we are weak. These various ideas come from the impressions or *samskaras* (habits) covering the soul. The real nature of the soul is not perceived as long as there is one single wave in the lake of *chitta*; before that can be perceived all the waves must have subsided.

In reading the ancient Indian scriptures we are struck by the innumerable attempts which have been made to achieve a union between the soul of man and the Higher Soul, and various methods were adopted for the mortification of his body which so many regarded as the real cause of human misery. In the *Mahabharata*, the greatest epic poem of the Hindus, we are told how two brothers, clothed in the bark of trees, with matted hair, and smeared with dirt from head to foot, endured the greatest privations of hunger and thirst in solitude upon the mountains. They stood for years on their toes, with their arms uplifted, and their eyelids wide open. The history of mediæval India is full of examples of men and women suffering great austerities for the mortification of their

bodies that they might attain *samadhi* and eventually *Nirvana*.

Thus various Hindu ascetic sects grew up in India in different periods. The members of all these different sects became *sannyasis* (ascetics) and renounced their families and their homes for the sake of their quest. There are the *Saivas* or worshippers of *Shiva*; they are generally followers of Shankaracharya, such as the Sannyasis, Dandis, Paramahansas, and Brahmacharis. Then there are the Vaishnavas or worshippers of Vishnu; these are the Ramanuja Panth, Madhavacharyas, Ramanandis, Kabir Panth, Ballavacharyas, and Chaitanyatis. There are also the followers of Nanak, the religion of the Sikhs. There are also many hundreds of sub-sects. Mysticism has been defined as the innate tendency of the human spirit towards complete harmony with that which is transcendental, whatever be the theological formula according to which this is understood. This tendency of the spirit gradually captures the whole field of consciousness; it dominates the life and in the experience called "mystic union" attains its end. Whether that end be called the God of Christianity, the World-Soul of Pantheism, or the Absolute of philosophy, the desire and the effort to attain to it (so long as this is a genuine life-process and not simply an

intellectual speculation) belong to the path of the Mystic. "Mysticism is a seeing, a hearing, a touching, a lasting and complete consciousness of reality and truth." It was as a Mystic that Rabin-dranath Tagore wrote :

When Thou commandest me to sing it seems that my heart would break with pride : and I look to Thy face and tears come to my eyes. All that is harsh and dissonant in my life melts into one sweet harmony—and my adoration spreads wings like a glad bird on its flight across the sea. I know thou takest pleasure in my singing. I know that only as a singer I come before Thy presence. I touch by this edge of the far-spreading wing of my song Thy feet which I could never aspire to reach. Drunk with the joy of singing, I forget myself and call Thee friend who art my Lord.

Mystics like Keshub Chandra Sen and Paramahansa Ramakrishna, whose noble legacies have made modern India, did but follow the path of that greatest teacher of India, Shri Krishna, who says in the *Bhagavad Gita* :

Within thyself thou hast a sublime friend thou knowest not. God dwells within all men, though few know how to find Him. The man who sacrifices his desires and works to the Being whence proceed the principles of all things, and by whom the Universe has been formed, attains to perfection by such sacrifice. For he who finds in himself his happiness, his joy and light, is one with God. Know then, that the soul which has found God is freed from birth and from death, from old age and from pain ; such a soul drinks the waters of immortality.

To know this God is the art of Mysticism.



Let a man overcome anger by kindness, evil by good ;
 Let him conquer the stingy by a gift, the liar by the truth ;
 Let him speak the truth ;
 Let him not yield to anger ;
 Let him give when asked, even from the little that he hath !
 By these three things he will enter the presence of the Gods.

—From THE DHAMMA PADA.

EVOLUTION THROUGH SUFFERING

By DUGALD SEMPLE

THE present war of nations has shown us the great need there is for a better understanding of the problems of life. Thousands of homes have been filled with grief at the loss of loved ones who have bravely risked all for what they considered their rightful duty. The spectacle of international carnage reflects badly on some of our religious systems, in so far as peace and brotherhood are concerned. It would be well, therefore, if we tried to understand the inner meaning of this catastrophe, so as to comfort the bereaved and help to reconstruct society upon a basis worthy of a humane people.

Death may seem to us an awful thing on the battlefield, but it is often kind compared to the years of suffering which thousands endure before passing to the other side. Think of the poor consumptive waiting patiently for his end, the victim of cancer, and the countless numbers who daily toil in spite of ill-health—tragedies being enacted in our very midst.

Suffering seems to be an inevitable law of Nature, linking the lowest with the highest, and often greatest where the spiritual is most fully developed. The wars in Nature are kind compared to the wars of humanity, and it is truly an awful price man has paid for his higher evolution. If, indeed, life had not a glorious future for everybody, this world would be but a vale of tears, a gigantic delusion, and cruel beyond description.

When Charles Darwin stated his views on the law of the survival of the fittest, they were received with much misunderstanding, and even yet to many people this law means the survival of the most cruel and bestial in Nature. Nature is said to be "red in tooth and claw," and so in the philosophy of a Nietzsche we

need not be surprised to learn that brute strength in the human is considered the highest virtue.

Now Darwin never committed such a gross error as some would have us believe, for he was a man who fully recognised that Love and Justice rule the universe. As a naturalist he pointed out that lower types were succeeded by higher types, and that it was the *fittest*, not the strongest or cruellest, that survived. We note this, if we reflect for a moment on the fact that the huge monsters of geological days are now no more, and that the beasts of prey are gradually getting less in number. Kropotkin is his *Mutual Aid* has gone further, and shown that it is the animals which have *co-operated* most that have remained, and also that competition is always injurious to the species. The eminently individualistic hare multiplies more slowly than the more social rabbit and its huge colony.

As to the cruelty in Nature, no doubt this has been much overstated, for the carnivora usually kill quickly and with the minimum of pain. Besides, the evidence seems conclusive in support of the contention that the lower we go in the scale of animal evolution, the less nervous organisation there is to feel pain. It is only when we come to the human creation that suffering becomes a gross reality, especially as the growth of consciousness increases with our moral outlook. The savage knows little of suffering, for while he is not immoral he is certainly not moral. But whenever instinct gives place to reason and man feels his power of freedom, he begins to commit errors of all kinds and, were it not for the law of suffering, would soon reach his own destruction. Take, for instance, the case of children, who may be compared to the child

stage of evolution, if they should be left free to do as they liked, they would soon injure themselves seriously. Thus in educating a child it is wise to teach him the law of cause and effect. When we reach the age of adolescence, the more mental or civilised stage, suffering becomes more and more a test of experience. If we think wrongly or act wrongly suffering ensues as surely as the night follows the day. The law of Karma must be obeyed, for whatsoever a man soweth, that also must he reap.

If we break the laws of health, disease results, or, in other words, we sin in the body. This is a lesson sorely needed to be learnt by those who, instead of altering their mode of living when they become ill, fly to the use of drugs and palliatives which can only make their last stage worse than their first. And what blasphemy it is to say that the finger of God has taken those away whom we know died from the effects of wrong living! God wishes us all to be healthy and strong, and it is only when we disobey His ruling that disease results. What a glorious thought it is, then, to think that if we only use our bodies right we need have no fear of death or physical suffering.

Education is thus the factor which should enable us to live in constant harmony with our outer and inner self, for it is only through knowledge that we can replace the law of instinct. But the great danger here is that as with the knowledge of good came the knowledge of evil, so, where the ruling passion is selfishness and not love, it is quite possible that man may become an educated brute. We must consider, therefore, also the realm of moral ideas in relation to suffering, for what is true and wise can never be dissociated from what is good and right.

Much in our civilisation errs through lack of this understanding, as our social life only too sadly shows. "Getting on in the world" is equivalent to spiritual suicide; so, also, is a life of study for solely material objects. Commerce means money at all costs, without thoughts of conditions of labour or what men live by. Need we

wonder, then, that our social life is fraught with tragedies; men, women, and children slowly dying in a world where scientific invention could do so much to lighten the burdens of labour?

Mere intelligence is not *education* in the highest sense, for, as St. Paul truly says, "though we know all and have not charity, it is nothing." Ah! if men could only recognise that simple truth, the world would not be so full of suffering to-day. Germany may fairly claim to be a scientific nation, but what a crime has she been led to commit! The flower of her manhood slain on the battlefield, and the whole civilised world in mourning!

War brings suffering to a climax, and promotes serious thought in a way nothing else can. Indeed, if this terrible calamity does not teach the nations the necessity of right living, it will have been fought in vain. Religion must take in future a more active part in human affairs, and science must no longer be divorced from morality.

* * *

But what of the young lives that are being rushed into eternity with so little preparation for the future? Would not their brief life-journey be a most cruel experience if death were to end all? Reason rebels against such a conclusion, for we feel and know intuitively that death only opens the portals of a larger and more abiding resting-place. Evolution does not cease with the disintegration of the body, for the soul then is borne into the life of the spiritual world where there is no such thing as death. Sir Oliver Lodge, Crookes, and other eminent scientists have stated that this is no longer a matter of mere belief, but a demonstrable fact capable of proof. But whether or no we accept their conclusions, we must admit that the spiritualist view of the future life is quite in keeping with our continuous evolution to higher forms of life. There is no great gulf, then, fixed between the living and the dead, but rather a sphere of existence always in harmony with our real selves, linking matter to spirit and earth to heaven.

IN PRAISE OF THE UNPRACTICAL

By E. H. SHILLITO

FIRST of all let me hasten to say that I think it desirable that practical people should form the majority of mankind. Though I feel many of my unpractical friends are the very salt of the earth, yet salt alone is an unsatisfactory diet. Without the more solid elements of food its qualities cannot be appreciated. So, without practical people in the background, unpractical folk would have an extremely difficult life, and would probably lose much of their charm.

Let me, too, admit frankly that unpractical people are at times irritating. They miss trains; they forget appointments; they leave their things about; part of their luggage has always to be forwarded to them after they have left one's house; as visitors their outward appearance does not do one credit; they are often "hard up" and have to have money lent or given to them. They are full of failings and are always making mistakes. Yet I, for my part, love them.

I am always glad to see my unpractical friend. Whatever time of the day or night he comes, he is welcome. No matter what I may be doing or what sad plight the household may be in, he always comes like a sunbeam. He is often depressed, it is true, because he is so often conscious of doing something wrong in the practical line, but he forgets his own troubles as soon as he sees others, and somehow radiates cheerfulness. If he comes to stay, it doesn't matter where one puts him to sleep. He is just as happy in the box-room as in an elegant spare-bedroom, and a meal of bread and cheese pleases him as well as a feast. The soup may be burnt, but he rather likes a burnt flavour. The children may behave shockingly, but he likes little ones

to be free. No matter what may happen, he never makes me feel uncomfortable.

Children love him. They know as soon as they see him that here is a grown-up person who has kept through life the outlook they themselves have. His tales delight them: they are so full of imagination. His heroes defy all laws of time and space: they insist on doing whatever they wish to do. They fly through space, they dwell on other planets, they live under the sea. My unpractical friend believes all the world is fairyland, and the children know that he is right.

When he comes he brings with him an atmosphere of unworldliness. He has few possessions, and those he has he cares little about: and one feels he would be quite happy if he had nothing. Somehow, when he is near, I feel that the things about which I usually worry don't matter. The dining-room carpet is almost worn out and I feel I must have a new one, but it never seems so necessary when he is with me. A friend has misunderstood or hurt me, but it is easy to forgive all injuries when my unpractical friend is near. About him there is always a radiance that one rarely sees except in children, and it seems to light up the whole life, so that one sees what are the things that really matter.

For my unpractical friend is always a child. True, life has dealt him many blows, but they have never hardened him. He has still all the tender sensitiveness of a little child. He does not mind if he loses his money or his possessions, but he cannot bear lack of love or lack of sympathy. I often think it is this side of his character that makes him so tender towards others.

Like a child he needs to be looked

after, for he does not know how to look after himself. His clothes are always shabby and badly cared-for. A hole in the heel of his sock is often evident. He does not mind what he eats, and would gaily

“ breakfast at five o'clock tea
And dine on the following day ”

were there no one to look after him. And the curious thing is that people *do* help him. They mend his clothes, they look out his trains, supply him with money if he hasn't any: and yet feel that the giving is all on his side.

As a confidant he is ideal, for he is always sympathetic. He makes so many mistakes himself that he is never censorious. Somehow one finds oneself telling him things that one thought it would be impossible to tell anyone: and he understands almost before one speaks. Though he is often lacking in judgment with regard to practical matters, he is always full of insight in spiritual things,

and shows one how to set right the deeper realities of life that are to him the *only* things. He drives away by the sunshine of his presence all unforgiveness and bitterness, and the springs of life are sweetened again. He is essentially a peacemaker. He makes allowances for others—not with the weakness of one who condones wrong, but with the love that “ beareth all things.”

After he has been staying with me there lingers for a long time a kind of radiance about the house. He has left behind a little of his sunshine. When one gets into close touch with him one realises that it is the sunshine of an April day, but the sunshine is for us, whilst for him there are the showers.

As I stand at the door waving goodbye to my dear unpractical friend, whilst he, with his few possessions done up into half a dozen untidy packets, drives away, I brush away a tear from my eyes, and think involuntarily of the text: “ Of such are the Kingdom of Heaven.”



FROM A STUDENT'S NOTEBOOK

By Lt. E. A. WODEHOUSE

Co-operation

CO-OPERATION does not imply sameness of individual effort; it implies, rather, diversified effort within a unified whole.

The best model of true Co-operation is to be found in those forms of art in which many are joined together in the expression of a single artistic conception. There could, perhaps, be no more perfect model, in this respect, than an orchestra. In an orchestra we have nearly every possible kind of musical instrument, each with its own tone, its own special capacities and

limitations, and its own part to play. Out of the diversity of tone and the complexity of harmony and of movement comes the richness of the *ensemble*. It would be a poor orchestra which could only play in unison. In developed music part runs counter to part; each instrument is treated individually by the composer; in the working out of his conception even discords have their place. Yet over and above all this diversity there is a commanding and compelling unity. This unity is embodied, first of all, in the piece which is being played and, secondly, in the conductor. The conductor may be

said to be in charge of the total conception of the piece, and it is his duty to see that each of the instrumentalists, while enjoying free play in respect of his instrument, yet subordinates himself utterly to the greater artistic whole.

In any spiritual movement these two unifying agencies are represented by the Leader and the Plan. The Leader is the conductor; the Plan is the work of art which the movement has to express. Just as in an orchestra, the individual performer has but one business, and that is to play his own special part with all the perfection which he can attain. It may be a minor part, or it may be a leading and prominent part; but, whichever it be, perfection of workmanship is equally demanded of him.

From the point of view of the whole, there is really no distinction between greater and lesser parts. They are all equal, because they are all artistically necessary. That which matters, that to which everything else is necessarily subordinate, is the *ensemble*.

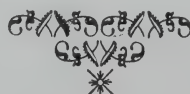
The true artist is he who possesses, most clearly, a sense of the *ensemble*; and the same thing is true of the worker in any movement. Only through this sense can the individual understand and reconcile the diversity with which he has to work. Too often in co-operative movements we find a state of things which becomes at once ridiculous when tested by this analogy of the orchestra. We find the violinist, for example, at loggerheads with the trombonist, because the latter's instrument is not a violin; we find the oboe complaining of the 'cello. Sometimes we find the orchestra in distress because the parts are not in unison; and there are even occasions when the instrumentalists resent the controlling pressure of the conductor.

A little thought along the lines suggested would save much friction in such cases, and would lead to a clearer understanding of what has to be done. We should remember that, in all spiritual movements, there is the great Composer behind the scenes. We are not called together to improvise, each in our own way. We are called together to play a given piece. And our duty is to lend whatever skill we may possess, as individuals, to the perfect rendering of that piece.

The first aim of each worker should be to perfect his own technique and to know his own part. There should be much private practice and private thought, as there is in music. His next aim should be to contribute this wholeheartedly to the working of the general body. He must understand that other people's parts are different and that this difference is an artistic necessity. Even the inevitable discords he must learn to recognise as part of the working out of the whole. And finally he must recognise the absolute necessity of subordination to the conductor.

Every movement, he should learn, is, after all, only the expression of a work of art. The Divine Intelligence has composed its symphonies, its sonatas, its fugues, all ready for us. It is the duty of each body of instrumentalists to perform its allotted piece. And this suggests the further thought, that no orchestra need quarrel with another orchestra because the two are not performing the same programme. The music of the world-process is infinitely rich and varied, and it needs, and will need, many orchestras to get through it. Let us take the piece which is given to us, and concentrate our whole artistic being on rendering it as perfectly as possible.

That is the true secret of Co-operation.



BOOKS WE SHOULD READ

A SCHOOLMASTER OF THE GREAT CITY. By Angelo Patri. The Macmillan Co. May, 1917. \$1.25.

BY the time the first page is finished the reader feels the spirit of humanity throbbing through the book. "I thus learned the beat of plain folks' hearts," says the author, in introducing the story of his own school days as an Italian immigrant and of his later attempts, as a teacher, to realise the ideal school in the midst of the conventionalised school system of New York City.

The personal touch, the element of human interest is, of course, one of the great charms of the book. As a literary effort the work may lack organisation and polish, but it never fails to grip the reader, largely because of the glimpses therein of real problems of real people. The account of the author-teacher's transition from the boss standard of discipline to that of "I serve children" is interestingly illustrated by numerous instances from actual school experiences, with their pathos and their humour.

The true value of the book, however, apart from its readableness, lies in the ideals that it sets forth. The author never forgets his ideal of service to the entire community throughout his striving to socialise the school and humanise the teacher. While he attacks the problem from a viewpoint slightly different from that of Professor John Dewey in his *Schools of To-morrow*, the two reach the same conclusion—i.e., empha-

size the individuality of the child and growth of that individuality through social activity and sympathy, rather than through the present method of casting the individual in a specified scholarship mould.

"First," the author says, "we must change the life of the school, making school experience life experiences; second, we must change the teacher's training, making the teacher life-trained, instead of book-trained; . . . third, we must change the idea that one school is to be organised just like another; fourth, we must change the notion that the school is a cloistered institution, by breaking down its walls and having it come into direct contact with people."

And then—

Do we really believe in children? Can we say with the Roman mother, "These are my jewels"? . . . Fifty children to a teacher, adulterated goods, military discipline, are not beliefs in children. . . . What we need is a practical belief. . . . Belief in evolution is a belief in the child. . . . What the race needs is a principle of growth, spiritual growth that can never be denied. Such a principle it will find in the child, because the spirit of the child is the one factor of the group existence that in itself keeps changing, growing. . . . I see that the child is the only one who can carry the message of democracy, if the message is to be carried at all.

E. S. S.

Albany, New York State.

NOTE

The article on "Paracelsus" in our February Number, signed "L.," was written by D. WILMER.

INTERNATIONAL BULLETIN

NEW ZEALAND

THE Mothers' Thought Guild was formed on March 13, 1916, in Auckland, by seven members of the Order of the Star in the East.

The object of the Guild is to help the evolution of children, by creating a beautiful mental influence in the home. Every member is asked to use the Daily Affirmation: "I am a Mother; therefore, I must be loving, patient, and gentle, so that I may make my home happy and train my children wisely," and to try and carry the thought with her through the day. It is hoped by this means to make the thought of Love, Patience, and Gentleness in the home so large and strong that it will in time influence all mothers and raise them to a higher level, and so give to little children opportunities that so many need for the development of character.

During the Guild's short life of twelve months, over 500 women in New Zealand have become members, over 600 letters asking mothers to join the Guild for the children's sake have been sent out in Auckland to mothers advertising the birth of a child in the newspapers. Nearly 3,000 leaflets have been circulated, and ten centres for the work have been started, at Hamilton, Cambridge, Gisborne, Hawera, Napier, Palmerston North, Christchurch, Nelson, Dunedin, and Invercargill.

At the Convention held at Sydney last year Mrs. Hemus was instrumental in interesting many of the ladies in our work,

and several promised to start it in the different centres of Australia. We know that Melbourne, Sydney, and Brisbane are now centres. At the present time Mrs. Hemus is doing all possible to get a meeting of the Mothers' Thought Guild convened at the next Convention in Australia.

It is hoped to make this work at least Empire wide, and with this end in view letters have been sent to London, Scotland, America, and South Africa, asking help to get the Guild started in those countries. The first answer has come from Mrs. Allsopp, organising secretary for the *Star* in South Africa; she offers gladly to take up the work.

As many who are not mothers desire to join the Guild, we have decided to enlarge its sphere of influence by allowing these women to become Associates of the Guild.

The Guild and its work should appeal to all who have the welfare of children at heart, especially at this time when there is so much to be done in order to prevent a repetition of the dreadful time through which we are now passing.

The work of the Guild is very far-reaching, for the children of to-day will be the mothers and fathers of the future generation and the future rulers of our country; so their influence will be felt through the ages to come.

May the blessing of Him who said "Suffer little children to come unto Me" rest on this movement!

K. M. WAGHORN

(President of the Mothers' Thought Guild)



FOR THE CHILDREN

THE COMING OF THE KING

By CECILY M. RUTLEY

THE King had sent his herald with his star to proclaim his coming before long to a certain town, and to bid the people prepare something to offer him when he should arrive.

"We will begin at once!" cried the children when they heard.

"I will tidy up my garden," said one little girl. "I will pull up all the weeds, and put in new plants and seeds, so that when the King comes my garden will be full of flowers."

"I will help to make the house beautiful," said another. "I will ask father and mother to put fresh papers on the walls, and fresh paint upon the doors. We will hang new curtains in the windows, and scrub all the floors, so that when the King comes he will find a house to rest in, perfectly sweet, and fresh, and clean."

"I will carve him something out of wood," said a boy, "a beautiful little table, or shelf, or chair." "I will model him something in clay," said another.

And one little boy who was very clever at painting said, "I will paint the King a most beautiful picture to give to him all for his very own."

And the children set to work. One little girl began to tidy up her garden, and the other her house. One boy began to carve, and the other to model. All the children and the grown-up people began to make or get something ready for the King. And the little boy who could paint pictures took his money-box, and set out to buy a new box of paints.

"For my paints are old, and nearly all used up," he said. "I could not paint the King a beautiful picture with them."

And on the way he met a little girl crying by the side of the road. "What is the matter?" asked the little boy.

"I have lost my sixpence," said the little girl. "It fell out of my pocket into

the gutter, and I cannot find it amongst all these leaves, although I have hunted for ever so long."

"Let me help you!" said the little boy, and with his stick he raked about amongst the leaves. But the leaves were very thick and very damp, and the sixpence was nowhere to be found.

"I will give you one of mine," said the little boy, and he opened his money-box, and, taking out one of his sixpences, gave it to the little girl. The little girl thanked him, and ran home with smiles on her face instead of tears, and the little boy went on towards the shop.

"I shall not be able to buy *quite* such a nice paint-box," he said. "But perhaps the one I get will be good enough."

And then he saw an old woman selling matches on the pavement. She looked sad and shivering, for it was autumn, and the wind was cold.

"Have you had your tea?" asked the little boy. The old woman shook her head, and her teeth were chattering.

There was a shop near by, and the little boy ran in and bought a cup of tea, and some bread and butter, and a bun, and took them out to the old woman in the street.

"Oh, dear!" he exclaimed when he took the empty cup and plate back into the shop, and asked how much there was to pay. "I forgot all about my paint-box!" But the tea, and the bread and butter, and the bun had gone, and he had to take another sixpence from his money-box to pay for them.

"It won't be nearly such a nice paint-box now," said the little boy, as he went on. "But that old woman *did* look cold and hungry. And she looks much better now!"

And when he got to the shop where they sold the sort of paint-box he wanted it was shut. So he turned to go

home. On his way he bought a picture-book for his little brother who was ill in bed, and a doll for his sister, for it was her birthday next day, and his last pennies he spent on sweets for some poor children who were looking longingly in through the sweet-shop window, their faces pressed close against the glass. And when he got home he had no paint-box, and his money-box was empty.

"I must do the best I can with the old one," he said. "But I'm afraid it won't be a *very* good picture, so many of my colours are quite used up."

The little boy got up very early next morning to begin his picture. But his mother came down with a headache, so he put it away and helped her get breakfast instead. When he came home from school her head was still aching, so he helped her get the dinner, and clear away, and in the evening he sat with his little sick brother and read to him until bedtime. And there was no picture done that day. The same thing happened every day. Whenever the little boy sat down to work at his picture he always had to jump up very soon to do something for somebody else.

At last the day came for the King's arrival. And all the grown-up people and the children went forth to meet him with their gifts.

"I have nothing to give him," said the little boy, for his picture was only half begun. And he followed very sorrowfully far behind.

The King was very pleased with all the gifts. He accepted the carved table and the model from the boys; he praised the little girl's garden and her beautiful flowers, and he went into the other little girl's fresh, clean house to rest. And when he came out he found the little boy standing with downcast head.

"Where is your gift?" asked the King. "Or what have *you* got ready for me?"

"I have done nothing," said the little boy. "I meant to paint you a beautiful

picture. But I had no money to buy a new paint-box, and when I started with the old one I had no time."

"How was that?" asked the King. "What were you doing with your money and your time?"

And the little boy was silent, for he did not know what to say.

"I can tell you!" cried a little girl who was passing by, and had overheard what the King had said. "He was going to buy a new paint-box for his picture. But he gave me one of his sixpences because I had lost mine amongst the leaves."

"And he spent another in buying some tea, and bread and butter, and a bun for me," said a feeble voice. "Do not be angry with him," pleaded the old woman, and she offered one of her boxes of matches as her gift to the King.

"He bought me a picture-book because I was ill in bed," said another voice. "And me a dolly for my birthday," said his little sister. "And with his last pennies he bought us sweets!" cried the poor children. "Oh! do not be angry with him, *please*."

"So that is how he spent his money," said the King. "Now, I wonder how he spent his time."

"We can tell you! We can tell you!" cried a number of different voices. "He helped me when I had a headache," said the little boy's mother. "He read to me when I was ill," said his little brother. "He ran errands for me," said his father. "He did things for me—and for me—and for me!" cried his uncles and aunts, his teachers, and his friends. "Oh! you must not be angry with him, *please*."

Then the King called the little boy to him, and took him by the hand, and said, "All these things that you have given to, and done for, other people I count the same as if you had given them to and done them for me. So you have brought me more gifts than anybody else!"

Then the little boy lifted up his face, and looked at the King's. And what he saw there made him feel very, very glad.



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